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ABSTRACT

This curriculum unit is intended to serve as a general introduction to the study of the traditions and culture of the vast heartland of the Eurasian land mass called Inner Asia. Objectives are to stimulate student and teacher interest in Inner Asian studies, as well as to encourage students to learn about the historical experience of other peoples. Learning activities and resource materials are included to provide maximum flexibility for teachers. A selected bibliography and a reference section on teaching aids has been included to facilitate any additional research which may be needed. Contained in this curriculum guide are units dealing with: (1) the culture and customs of Inner Asian peoples; (2) a unit on comparative religious beliefs; (3) geographic exercises; (4) myths and legends; (5) Russian eastward expansion; (6) Mongol revolution; (7) economics and government; (8) roles of modern women; (9) influence of communism; and (10) simulation exercises on modern China. Short plays and games are included to reinforce the concepts. (DCW)

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TEACHING TECHNIQUES AND MATERIALS FOR THE STUDY OF INNER ASIA: THE PEOPLES OF THE STEPPE

A Historical and Cultural Perspective

Indiana University
Inner Asian and Uralic National Resource Center
Research Institute for Inner Asian Studies
1978

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TEACHING TECHNIQUES AND MATERIALS FOR THE STUDY OF INNER ASIA: THE PEOPLES OF THE STEPPE

A Historical and Cultural Perspective

Written by:

Martha J. Cornelius
Vigo County School Corporation
South Vigo High School
Terre Haute, Indiana

Stephen Halkovic
Assistant Professor
Department of Uralic and Altaic Studies
Indiana University, Bloomington, Indiana

Jean Kramer
Penn Harris Madison School Corporation
Paul H. Schmucker Middle School
Osceola, Indiana

Larry Moses
Associate Professor
Department of Uralic and Altaic Studies
Indiana University, Bloomington, Indiana

With the collaboration of:

William Kiddle
Maine Township High School West
Des Plaines, Illinois

Typist: Ellen Henn

Teaching Techniques and Materials
For the Study of Inner Asia
and Inner Asian Peoples

1. Introductory Exercises

   a. Flow chart
   b. Inner Asian Concepts
   c. Bibliography for teacher use

2. Mini unit - Survival in Inner Asia

   a. An inquiry exercise into traditional life-style of Inner Asia
   b. Nationalities of Inner Asia, An Explanation
   c. On the Five Kinds of Animals
   d. Five Animal Herds
   e. Technology of the Steppe
   f. Oasis Life
   g. Felt-making in Inner Asia
   h. Yurt of the Steppe

3. The Culture and Customs of the Inner Asian Peoples

   a. Birth of a Child: What Rules Should Be Followed
   b. Two Views on Marriage: Mongolia and Tibet
      1) Birth and Marriage in Tibet
      2) "We Wish you Happiness": Marriage in Mongolia Today
   c. Mongol Hairdos
   d. Mongol Sayings and Proverbs
   e. Mongol Traditions: What Would You Do With a Khadak?
   f. Mongol Hospitality
   g. Traditional Tibetan Lunar-Western Calendar
   h. Shatar: Mongol Chess
   i. Mongol Archery
   j. Traditional Style Mongol Wrestling

4. A Unit on Comparative Religious Beliefs

   a. The Religions of Man
   b. The Mongolian Myth of Creation
   c. The Origin of Tibet and Tibetans
   d. Shamanism

5. Geographic Exercises

   a. Plotting Points
   b. Average Climatic Conditions
   c. Population Density
   d. Identifying Geographic Features
   e. Peoples of the Soviet Union
   f. Maps - see Survival in Inner Asia Unit for 17 maps

6. Myths and Legends of Inner Asia
    a. Manas, the Turkic Epic
    b. Kurroglou, Epic of the Turkmen
    c. Agu Tompa, the "X-Rated" Rascal of Tibet

7. Russian Eastward Expansion - "Would You Continue the Mission into Siberia?" (A socio-drama on the Eastward movement of the Russians, 1580-1588)

8. Mongol Revolution - "What Would You Do During a Civil War?" (A socio-drama on the Mongol Revolution, 1920)

9. Economics and Government
    a. Law in Society: A Comparative Study
    b. An Exercise in Comparative Economics and Government
    c. Does the Theory Match the Practice?

10. Roles of Modern Women as Viewed Through Short Stories from Mongolia
    a. At the Pass
    b. A Funny Woman
    c. The Kerchief of Love
    d. How Soli Was Changed

11. Impact of Cultural Change: Religion in Inner Asia Under the Influence of Communism
    a. Should Altan Enter the Monastery?
    b. Paradise

12. A Simulation Exercise on Modern China

13. Additional Exercises (to be used near the end of a unit of study on Inner Asia)
    a. Developing Nation Game
    b. Crossword Puzzle

Introduction

This curriculum unit is intended to serve as a very general introduction to the study of the traditions and culture of the vast heartland of the Eurasian land mass - an area that may be conveniently called Inner Asia. Although Inner Asia is now divided by the political boundaries which separate Russia and China, many of the social forces which have long given the area its unique identity still dominate the thinking and motivations of the people who live there. To study the modern-day Soviet Union or the People's Republic of China without knowing something of the nature of the non-Russian and non-Chinese populations that still occupy the Inner Asian frontier between them, can and does lead to overly simplistic ideas about almost all aspects of the two nations.

Down through history the heartland of Eurasia (Inner Asia) has always been a place of mystery and adventure to the peoples living in the settled lands on its periphery. Whether European, Persian, Indian, or Chinese, the interior of Eurasia has had a fascination for all, created by a combination of dread of the periodic invasions which came forth from its vast interior, and by the uniqueness of those who lived beyond the great barriers which defined it. Much of that dread stemmed from ignorance of who and what the Inner Asian peoples were.

Even today there are few who know much about this vast area which includes two-thirds of the Soviet Union and almost one-half of China, and yet it remains a vitally important area in world affairs. Vast quantities of the world's most important natural resources are found there and it remains the zone within which continuing territorial conflict between the Soviet Union and China threatens to broaden into a wider war.

Although the native peoples of Inner Asia have long since been incorporated into other political units, they remain a volatile and unpredictable force, whose loyalty is not unswervingly pledged to the governments which presently rule them. Their numbers are growing at a much higher rate than those of the dominant nationalities and so will continue to present a problem for the foreseeable future. In spite of centuries of cultural contact with the non-Inner Asian world, the peoples of Inner Asia have retained a strong sense of identity based on a knowledge of their past. Modernization and the processes of social change that come with it have altered the traditional way of life of the Inner Asian peoples but has not destroyed it, nor has it fundamentally changed their sense of identity.

The present curriculum package is heavily weighted towards the traditional life-style and culture of Inner Asia as it was prior to the onset of modernization. Future materials will emphasize the nature of Inner Asia in the modern era.

Objectives

To stimulate student and teacher interest in Inner Asian Studies.

To encourage students to learn about the historical experience of all peoples, not just Americans or Europeans (our shrinking world with increasing examples of interdependence is moving Inner Asia "closer" to us.)

To help students master basic concepts that are common to the history and culture of all peoples.

To stimulate students to develop key intellectual and historical skills that they will carry with them throughout their lives.

To provide teachers with maximum flexibility through a wide variety of learning activities and materials.

To teach and enhance those skills for which social studies instructors have traditionally been accountable.

FLOW CHART SUGGESTING AREAS INTO WHICH THE TEACHING MATERIALS MIGHT BE USED

	World History	Geography	Sociology	Asian Studies	Economics	Cultural Stds	Government	Humanities	Non-Western World	Anthropology	The Third World	Language Arts	Other
1. Mini Unit - Survival in Inner Asia	X	X	X	X		X			X	X	X		
2. Nationalities of Inner Asia	X	X	X	X		X			X	X	X		
3. On the Five Kinds of Animals	X	X	X	X		X			X	X	X		
4. Five Animal Herds	X	X	X	X		X			X	X	X		
5. Technology of the Steppe	X	X	X	X		X			X	X	X		
6. Oasis Life	X	X	X	X		X			X	X	X		
7. Felt-making in Inner Asia	X	X	X	X		X			X	X	X		
8. Yurt of the Steppe	X	X	X	X		X			X	X	X		
9. Birth of a Child: What Rules Should Be Followed?	X		X	X		X		X	X	X	X	X	
10. Two Views on Marriage	X		X	X		X		X	X	X	X	X	
11. Mongol Hairdos	X		X	X		X		X	X	X	X	X	
12. Mongol Sayings and Proverbs	X		X	X		X		X	X	X	X	X	
13. What Would You Do With a Khadak?	X		X	X		X		X	X	X	X	X	
14. Mongol Hospitality	X	X	X	X		X		X	X	X	X	X	X
15. Traditional Tibetan Lunar-Western Calendar	X		X	X		X		X	X	X	X	X	
16. Shatar: Mongol Chess	X		X	X		X		X	X	X	X	X	X
17. Mongol Archery	X		X	X		X		X	X	X	X	X	X
18. Traditional Style Mongol Wrestling	X		X	X		X		X	X		X	X	
19. A Unit on Comparative Religious Beliefs	X		X	X		X		X	X		X	X	
20. Geographic Exercises	X	X		X		X			X		X		
21. Manas, the Turkic Epic	X			X		X		X	X		X	X	
22. Kirroglou, Epic of the Turkmen	X			X		X		X	X		X	X	
23. Agu Tompa, the "X-Rated" Rascal of Tibet	X			X		X		X	X		X	X	
24. Russian Eastward Expansion	X	X		X		X			X		X		
25. Mongol Revolution	X	X		X		X			X		X		
26. Economics and Government	X			X	X	X	X		X		X		
27. Roles of Modern Women	X		X	X	X	X		X	X		X	X	
28. Impact of Cultural Change: Religion	X		X	X	X	X		X	X		X	X	
29. A Simulation on Modern China	X		X	X		X			X		X	X	
30. Developing Nation Game	X	X		X		X	X		X		X		

Inner Asian Concepts

Note to the teacher: This can be used as an introductory exercise to stimulate questions and interest. The papers might be discussed and then kept. Upon completion of a unit of study, students can refer back and see if their original concepts were accurate.

We all have an idea of what we think Inner Asia is like or what we think an Inner Asia is like or how he lived. How accurate are your ideas? How would you answer the following questions?

		Agree	Disagree
1.	Inner Asia has definite boundaries as does the United States.		
2.	Inner Asia is poor in natural resources.		
3.	Inner Asia is covered with forests.		
4.	Inner Asia is covered with deserts.		
5.	Heavy rainfall covers most of Inner Asia.		
6.	Inner Asia has a very cold climate.		
7.	Inner Asia has a very hot climate.		
8.	Steppe lands cover much of Inner Asia.		
9.	Few wild animals can be found in Inner Asia.		
10.	Much of Inner Asia is covered by heavy snow most of the year.		
11.	The Inner Asians are an intelligent people.		
12.	Most Inner Asians are hunters and trappers.		
13.	Inner Asians are a nomadic type of people.		
14.	Most Inner Asians today herd animals for a living.		
15.	Fur trapping is an important occupation for many Inner Asians.		

	Agree	Disagree
16. The Mongols are the only race of people found in Inner Asia.		
17. Most Inner Asians lead a very primitive life.		
18. The Inner Asians are a very cruel people.		
19. Mongols live in log cabins.		
20. Inner Asians farm for a living.		

Selected Bibliography

The following bibliography is offered as background reading for the teacher.

Bawden, C.R.: The Modern History of Mongolia. New York: Frederick A. Praeger, Publishers, 1968.

Bennigsen, Alexandre, and Lemercier-Quelquejey, Chantal: Islam in the Soviet Union. New York: Frederick A. Praeger, Publishers, 1967.

Hoffmann, Helmut: Tibet, A Handbook. Indiana University, Bloomington, Indiana: Asian Studies Research Institute, 1975.

Jackson, W.A. Douglas: The Russo-Chinese Borderlands. Second edition. Princeton, New Jersey: D. Van Nostrand Company, Inc., 1968.

Lattimore, Owen: Inner Asian Frontiers of China. Boston: Beacon Press, 1951.

Sinor, Denis: Inner Asia: A Syllabus. Indiana University, Bloomington, Indiana: Research Center for the Language Sciences, 1969.

Sinor, Denis, ed.: Orientalism and History. Cambridge: W. Heffer and Sons Ltd., 1954.

TEACHING AIDS FOR THE STUDY OF
INNER ASIA

No. 1 "What is Inner Asia?" Denis Sinor, Indiana University, 33 pp., 1975.

No. 2 "Tibet's Role in Inner Asia." Turrell V. Wylie, University of Washington, 24 pp., 1975.

No 3 "The Inner Asian Diplomatic Tradition." G. Larry Penrose, Hope College, 20 pp., 1975.

No 4 "High School Teaching Unit Plans on Inner Asia." Prepared by participants in the first In-Service Institute on Inner Asia for Secondary School Teachers, February 6-8, 1975, 28 pp., 1976.

No 5 "Music of Central Asia and of the Volga-Ural Peoples." Mark Slobin, Wesleyan University, 63 pp., 1977.

No 6 "The Rediscovery of Missing Chapters in Man's Religious History." Mary Boyce, Indiana University, 31 pp., 1977.

No 7 "A Last Stronghold of Traditional Zoroastrianism." Mary Boyce, Indiana University, 29 pp., 1977.

The Teaching Aids published in this series do not necessarily contain the results of original research. They are prepared and published for the purpose of helping non-specialized college and high school teachers to incorporate Inner Asian topics into their courses.

Offers of collaboration and suggestions for topics are welcome and should be addressed to Professor Denis Sinor, Director, Asian Studies Research Institute, Indiana Univeristy, Bloomington, Indiana 47401.

Orders should be addressed to the same address. For postage and handling a charge of $1.00 (one) will be made for every copy. Checks should be made payable to the Asian Studies Research Institute.

VISUAL AIDS

1. Slides of Inner Asia

   Can be purchased at cost by Inner Asian Conference Participants from Department of Uralic and Altaic Studies

2. "Siberia Now" sound filmstrip, cassettes (four filmstrips, four cassettes, four paperback books and teacher's guide) $79.00

   EMC Corporation
   180 East Sixth Street
   Saint Paul, Minnesota 55101

3. "Felt Making" motion picture, color, 12-15 minutes

   Indiana Department of Public Instruction Film Service regional offices or Indianapolis

4. National Geographic Films for rental or purchase

   "Siberia" motion picture, color, 45 minutes
   "Journey Across the Soviet Union" motion picture, color, 45 min.

5. Wall map - National Geographic Society

   Peoples of the Soviet Union - $1.00

MINI-UNIT

SURVIVAL IN INNER ASIA

(An Inquiry Exercise Into The
Traditional Life Styles Of Inner Asia)

HOW TO PROCEED

1. Identify to your students that peoples everywhere have had to solve problems of survival, that geography and environment are important factors in determing just how people live. Tell your students that they will be asked to make some decisions as "family" groups about how to live. They will be given information about land, climate, seasons, and animals and that they will be using this data along with their own good common sense to design a life style.

2. Divide the class into 3-7 groups or "families". Each family group is to select a name from the following list. Put the list of names on the chalkboard.

   Tuvins
   Kirgiz
   Kazakhs
   Buryats
   Yakuts
   Turkmen
   Uzbek

   These are actual names of non-slavic nationality groups of the Soviet Union. However, do not identify this yet for your students. For now, let them struggle with pronunciations and the strangeness of the names. At the end of the exercise the origin of the names can be explained.

3. Distribute to each family group the following material. It might be helpful to collect these materials in a manila folder and distribute a folder to each student.

   a. a copy of the following maps:

1) Mountain Ranges and Geographic Features of Inner Asia
2) Rivers of Inner Asia
3) Rainfall
4) Asian Empires
5) Geographic Regions
6) Population Centers
7) Persons Per Square Mile
8) Surface Configuration
9) Nationalities of Inner Asia
10) Natural Vegetation
11) Usable Land
12) Comparison of Relative Size of the Soviet Union and the United States
13) January Temperature
14) July Temperature
15) Outline Map of Inner Asia for student worksheet
16) Blank Inner Asian map
17) Geographic Features Defined for Reference

b. The family description with the list of problems.

c. The information on "Useful Animals of the Steppe"

d. Division of labor chart

e. "Still More Problems to Solve"

f. Retrieval chart

4. Allow each group time to study the distributed materials, to read through their family descriptions, and to answer the five questions. Circulate among your students, encouraging them to use common sense in addition to their maps and information. Move ahead when all groups have answers to most questions.

5. Duplicate the retrieval chart on the blackboard or overhead transparency. Begin by each family identifying who they are. (Check proper pronunciation of names at this time and the entire class can learn to say them correctly.) Have family groups share their family description and the answers that they have given to the

questions. Record responses on the retrieval chart. Accept reasonable solutions at this time even though you know them to be false. Concentrate on the seeming logic of their responses. Copy the chart and tell students that you will save it and examine it together later after students have had an opportunity to determine how these people really do live.

6. The next step is to furnish data for your students so that they can collect factual information. Use the following listed readings.

   "Nationalities of Inner Asia, An Explanation"
   "On the Five Kinds of Animals"
   "Five Animal Herds"
   "Technology of the Steppe"
   "Oasis Life"
   "Felt Making in Inner Asia"
   "Yurt of the Steppe"

   After reading "Technology of the Steppe" and "Yurt of the Steppe", go back to the retrieval chart. Identify with your students the accurate responses.

7. Optional exercises:

   "Knowledge for Survival"
   "Vocabulary Words"
   "Inner Asian Concepts"
   "Geographic Exercises"

Phonetic Spelling for Ethnic Groups

Tuvins - Too-vin   Kazakh - Caw-zahk   Yakut - Yáw-koot

Kirgiz - Keér'geez   Buryat - Bur-yacht   Yurkmen - Turk-men

Uzbek - Ooze-beck

FAMILY ROLES

The Tuvins

Your family is very small. You have a mother and father and three children. You speak a Turkic dialect. You own five reindeer which are used for riding and for carrying goods. You own two horses, 200 sheep, and 200 goats. You do some hunting and fishing, but your farming is very limited. You are skillful blacksmiths and can make lovely implements and tools. You usually live in log cabins and sometimes tents.

Within your family group, design reasonable responses to the following questions:

1. Why do you live in a log cabin?

2. Why don't you own a camel?

3. Why do you own more reindeer than horses?

4. How do you keep warm?

5. What would you use to trade if you wanted tea from China?

FAMILY ROLES

The Kirgiz

You have a small family. Your mother, father, three children and your grandmother live with you. You have 500 sheep, 500 goats, 100 horses and ten yaks. There are plateaus in the mountains where you live. Water is available so that you can grow a few vegetables and melons.

Within your family group, design reasonable responses to the following questions:

1. What kind of shelter do you think that you would live in?

2. How does it happen that you can grow melons? What kind of weather would be required to grow melons?

3. How do you keep warm?

4. What would you use to trade?

5. How long is the growing season for any one spot where you live?

FAMILY ROLES

The Kazakhs

You have a large family - a mother, a father, four children and three grandchildren. Two of the children are married and their spouses also live with you. Your grandmother and grandfather also live with you and an aunt and an uncle who have two children. You own 2500 horses, 100 dairy cattle, 5,000 sheep, 5,000 goats, and 100 camels. One of your problems is how to keep track of all of your different kinds of animals. You are somewhat isolated from other people. Some Kazakhs near you grow cotton.

Within your family group, design reasonable responses to the following questions:

1. How many people live in your family unit?
2. How will you keep track of all your different kinds of animals?
3. What kind of a shelter do you think that you would live in?
4. How do you keep warm?
5. Do you have any items for trade? If so, what?

FAMILY ROLES

The Buryats

You live on the eastern shore of Lake Baikal. Your family is medium-sized. You have a mother, father, three children, one of whom is married and lives with you along with his wife and child. Your grandfather also lives with you. You own 100 horses, 200 dairy cattle, 1000 sheep and 2000 goats. You do some hunting but not very much. You are skillful blacksmiths and farmers and plant mostly wheat. Sometimes you keep bees for their honey. When time allows, you hunt fox, bear, lynx, and squirrels.

Within your family group, design reasonable responses to the following questions:

1. Why don't you own a camel?

2. What items would you use for trade?

3. What kind of shelter do you think that you would live in?

4. How will you keep all of your different kinds of animals together?

5. How do you keep warm?

FAMILY ROLES

The Yakuts

Your family is small. You have a mother, father, two children, and a grandparent living with you. You own 700 horses and 1200 cattle. You usually live in log cabins. You do much hunting. You like to eat game meat and have few dairy products in your diet. You are skillful blacksmiths and can make lovely implements and tools.

Within your family group, design reasonable responses to the following questions.

1. Why do you live in a log cabin rather than a tent?

2. Why don't you own a camel?

3. What would you use to trade if you wished to eat dairy products?

4. For what will you use your horses?

5. How do you keep warm?

FAMILY ROLES

The Turkmen

You live in an area where you must move into an oasis from time to time. You have a father, mother, three young children. The oldest brother is married and lives with you with his wife and their child. You own 100 sheep, 50 camels, and 25 horses. With irrigation you can grow some fruits like figs, olives, or melons. Your growing season is short, 60 to 90 days. The caravan roads cross through your area. Sometimes these caravans will call upon you for help. Often the caravans need protection from bandits of the region. These bandits might be related to you.

Within your family group, design reasonable responses to the following questions:

1. What kind of shelter will you build?

2. What do you use for trade?

3. Why don't you own more horses?

4. How many people live in your family unit?

5. Living where you do, will you have much information about the rest of the world?

FAMILY ROLES

The Uzbek

You are an urban Uzbek family. There are six of you at home; your grandfather, your mother, a father, two brothers and you. Your oldest brother is studying at the university to be a Muslim Priest; your next oldest brother is an apprentice to a book-maker. Your mother and sister remain at home working while your father and grandfather tend their irrigated crop system. They also care for a horse, ten sheep and a goat.

Within your family group, design reasonable responses to the following questions:

1. What kind of shelter do you live in?

2. What would you do for a living?

3. Why are you able to grow crops?

4. What do you use for fuel?

5. Will you have information about the rest of the world?

FAMILY ROLES

For the teacher:

Answers to the five questions

The Tuvins

1. Why do you live in a log cabin?
    a. too cold - forest accessible

2. Why don't you own a camel?
    a. too cold, improper terrain

3. Why do you own more reindeer than horses?
    a. reindeer can find food beneath the snow better than horses

4. How do you keep warm?
    a. burn wood

5. What would you use to trade if you wanted tea from China?
    a. Implements and tools - some furs

The Kirgiz

1. What kind of shelter do you think that you would live in?
    a. Accept any answer that seems reasonable at this point. They will be learning about the yurt in a later exercise.

2. How does it happen that you can grow melons? What kind of weather would be required to grow melons?
    a. use of irrigation in a warm climate

3. How do you keep warm?
    a. burn dung

4. What would you use to trade?
    a. vegetables, melons

5. How long is the growing season for any one spot where you live?
    a. Three to four months and then the group must move on. Try and get students to see that they are forced into nomadic life styles.

The Kazakhs

1. How many people live in your family unit?
    a. seventeen

2. How will you keep track of all your different kinds of animals?
    a. use of the horse

3. What kind of a shelter do you think you would live in?
    a. Accept any answer that seems reasonable at this point. They will be learning about the yurt in a later exercise.

4. How do you keep warm?
    a. Use dung, usually cattle or camel chips. Camel chips produce a hotter, bluer, and cleaner fire.

5. Do you have any items for trade? If so, what?
    a. no trade items - society is nearly self-sufficient. A few have cotton.

The Buryats

1. Why don't you own a camel?
    a. not sandy enough

2. What items would you use for trade?
    a. honey, furs, some wheat, some iron items

3. What kind of shelter do you think you would live in?
    a. Accept any answer that seems reasonable at this point. They will be learning about the yurt in a later exercise.

4. How will you keep all of your different kinds of animals together?
    a. the horse - extremely important for this purpose

5. How do you keep warm?
    a. dung fires

The Yakuts

1. Why do you live in a log cabin rather than a tent?
    a. too cold - wood is available in the forest

2. Why don't you own a camel?
    a. camel could not survive in the cold

3. What would you use to trade if you wished to eat dairy products?
    a. lovely items are made by blacksmiths

4. For what will you use your horses?
    a. Horses not used for herding because the trees prohibit it. The horse is used as status symbol, sign of wealth and prestige. Trees also help to contain the cattle.

5. How do you keep warm?
    a. burn wood

The Turkmen

1. What kind of shelter will you build?
    a. Accept any answer that seems reasonable at this point. They will be learning about yurt in a later exercise.

2. What do you use for trade?
    a. fruits, protection, a few animal products

3. Why don't you own more horses?
    a. camels can carry much more - horses do not function as well in sandy areas because of their hooves

4. How many people live in your family unit?
    a. seven

5. Living where you do, will you have much information about the rest of the world?
    a. Yes, because the caravans traveling through your area come from many places and carry news.

The Uzbek

1. What kind of shelter do you live in?
    a. adobe hut

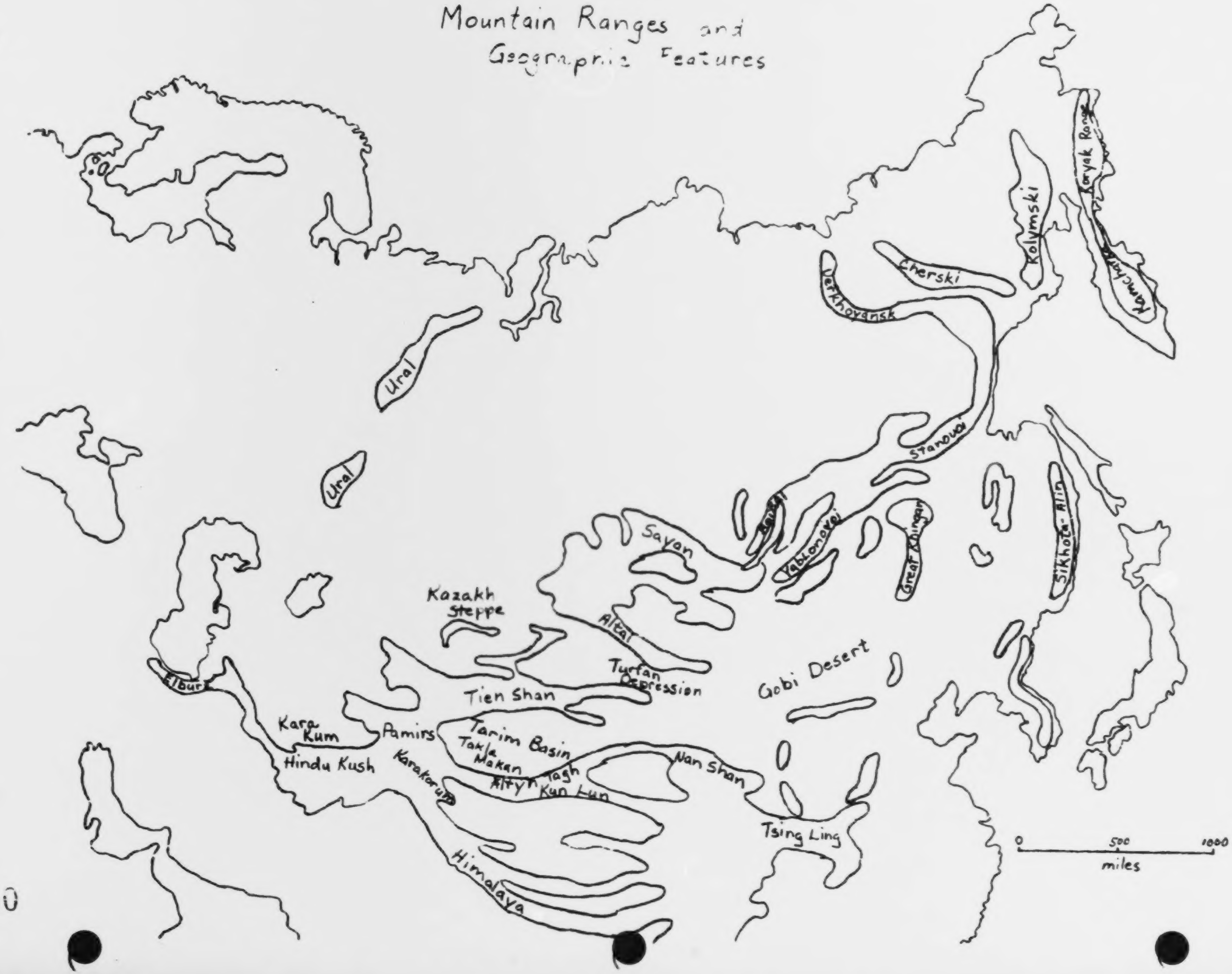
2. What would you do for a living?
    a. farm, crafts, caravaneer

3. Why are you able to grow crops?
    a. irrigation

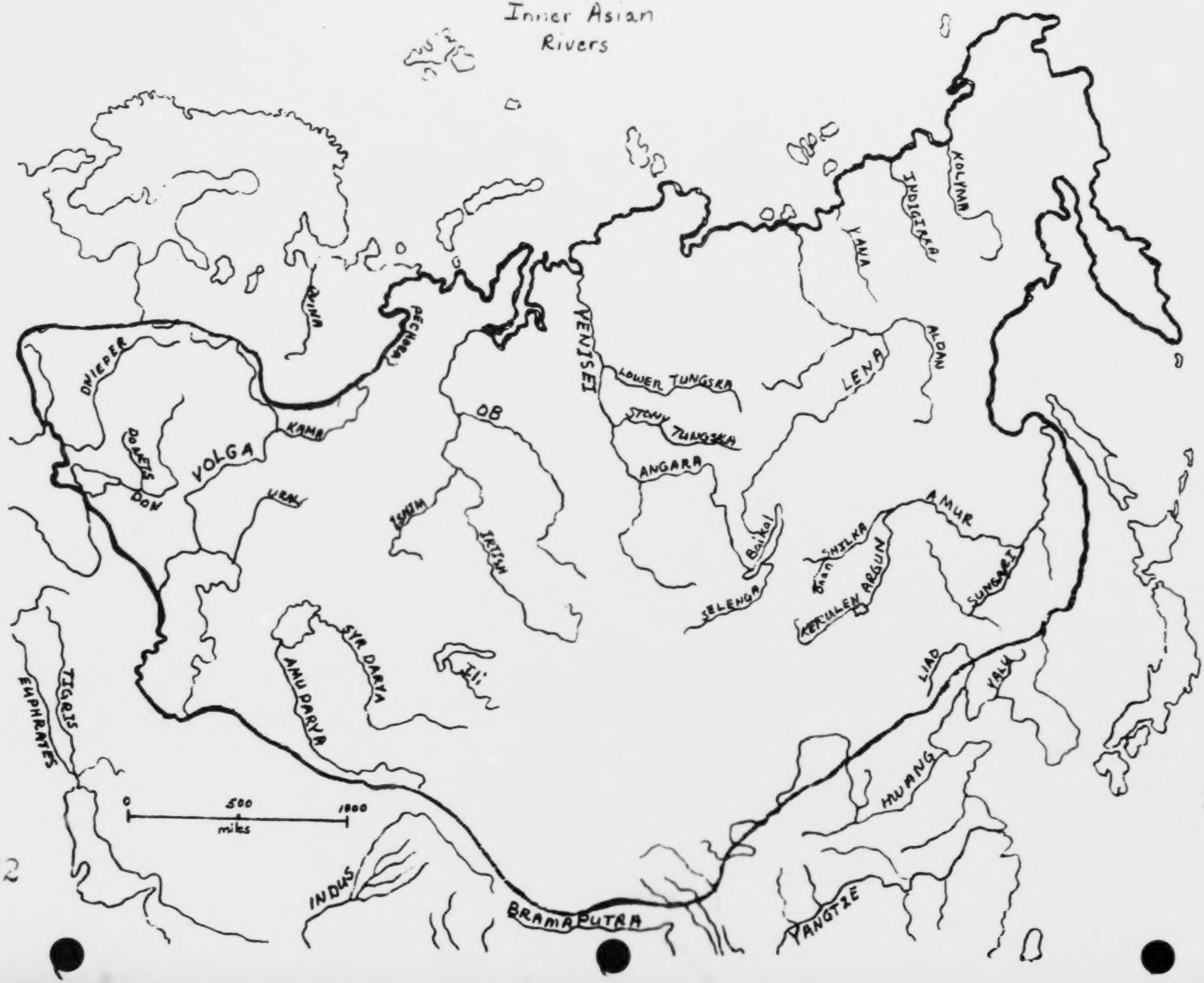
4. What do you use for fuel?
    a. wood, dung

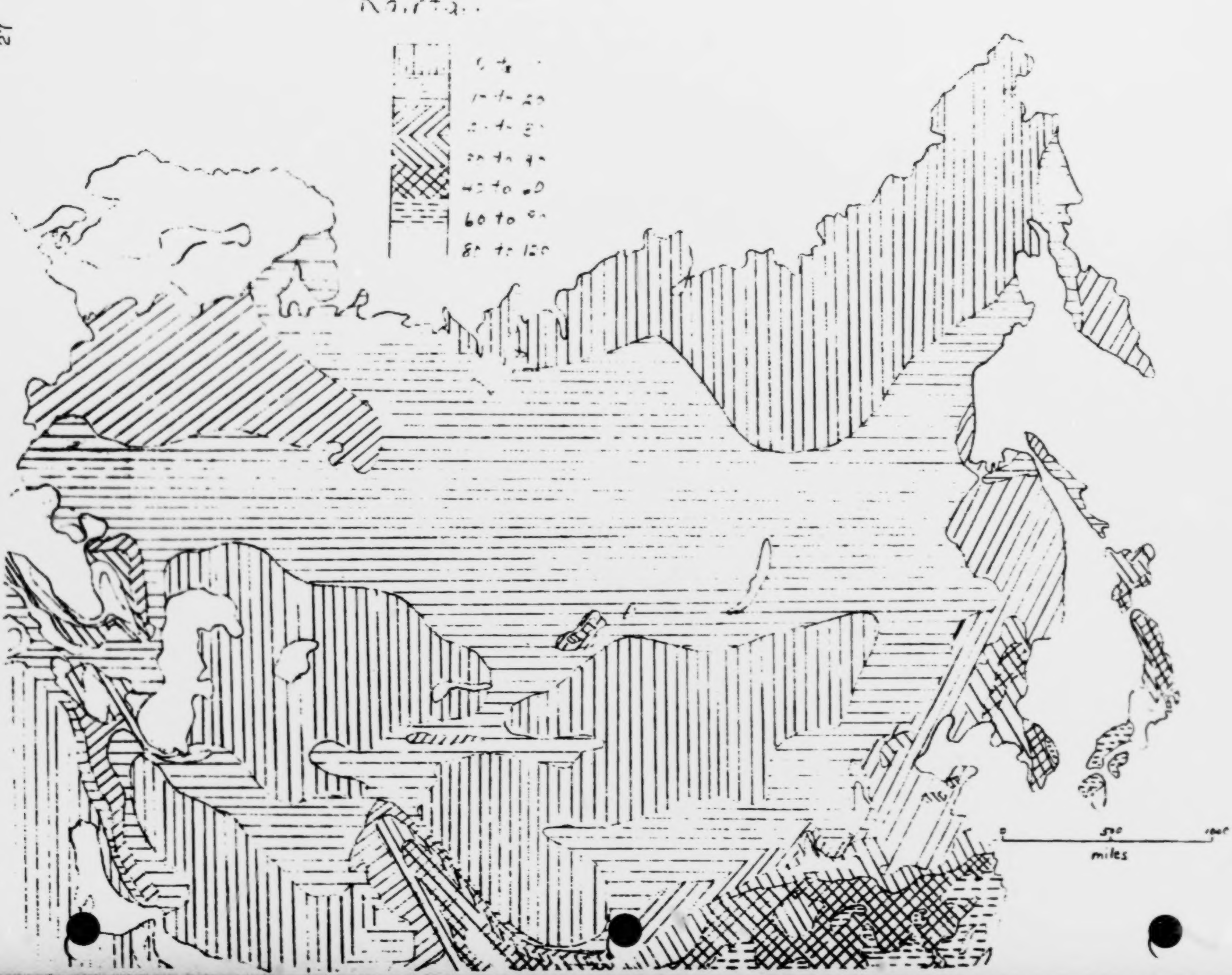
5. Will you have information about the rest of the world?
    a. yes, from caravans

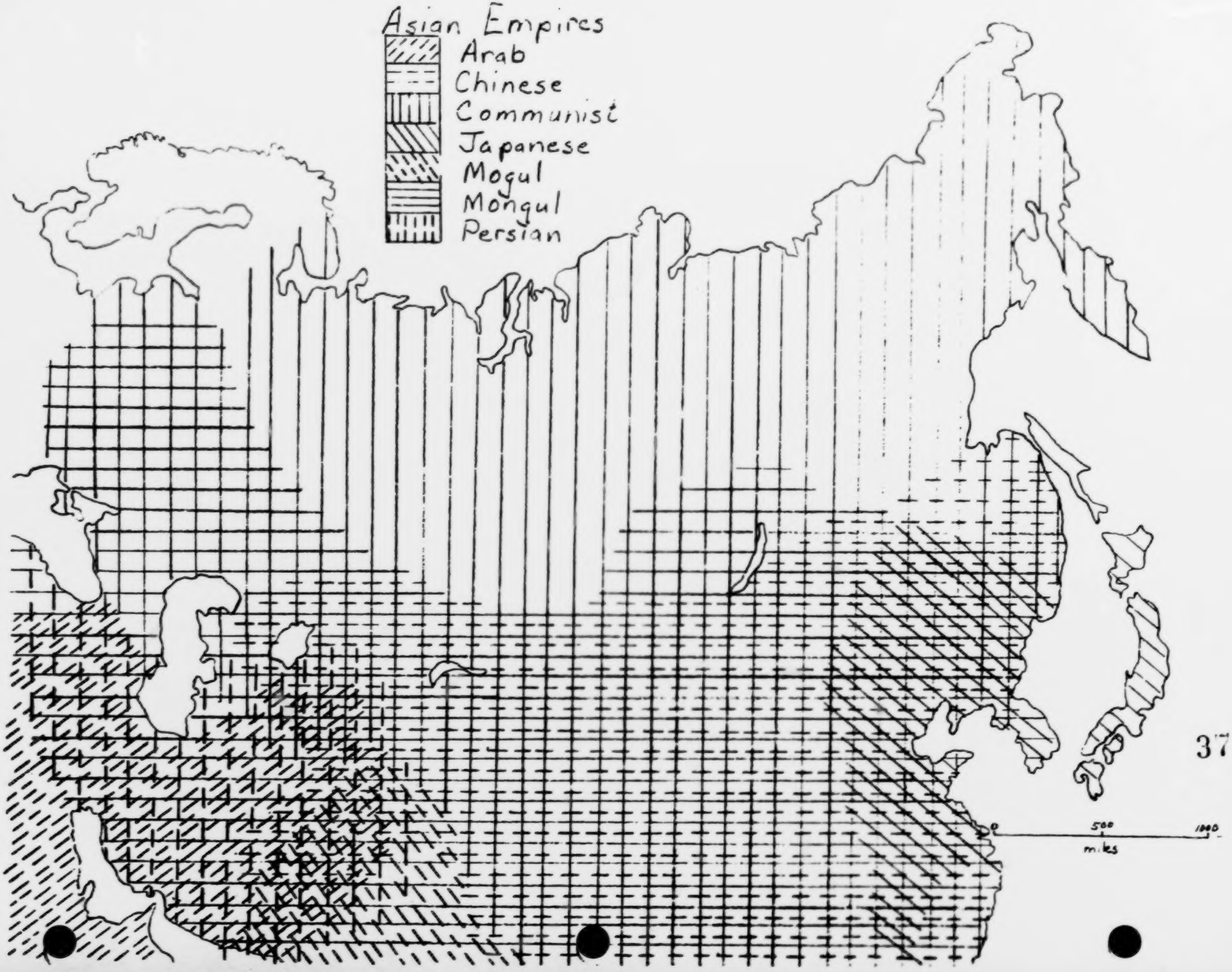
Mountain Ranges and Geographic Features

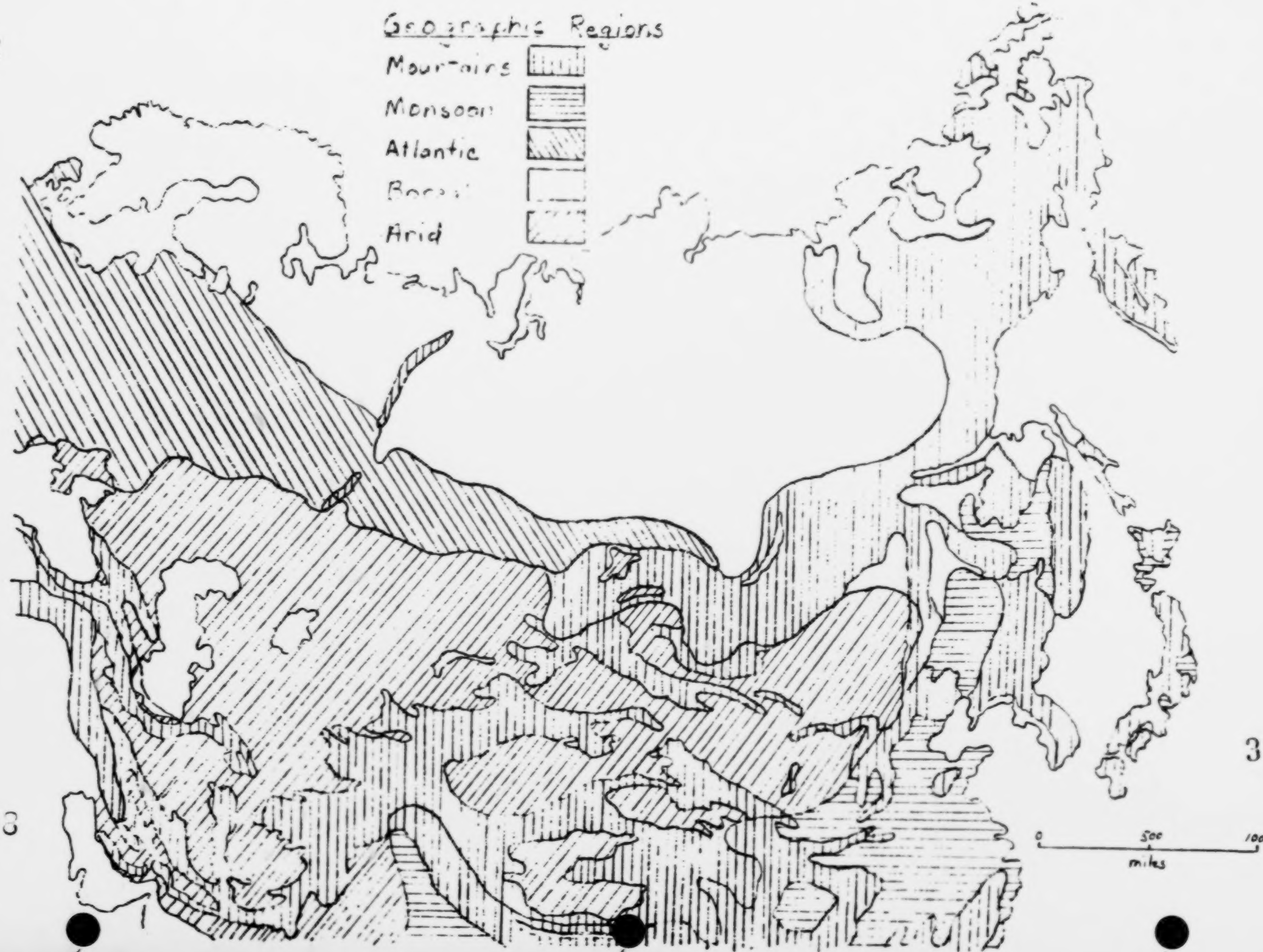

Koryak Range
Kamchatka
Kolymski
Cherski
Verkhoyansk
Stanovoi
Baikal
Yablonovoi
Great Khingan
Sikhote-Alin
Sayan
Ural
Ural
Kazakh Steppe
Altai
Turfan Depression
Gobi Desert
Tien Shan
Elburz
Kara Kum
Pamirs
Tarim Basin
Takla Makan
Hindu Kush
Karakorum
Altyn Tagh
Kun Lun
Nan Shan
Tsing Ling
Himalaya
0
500
1000
miles

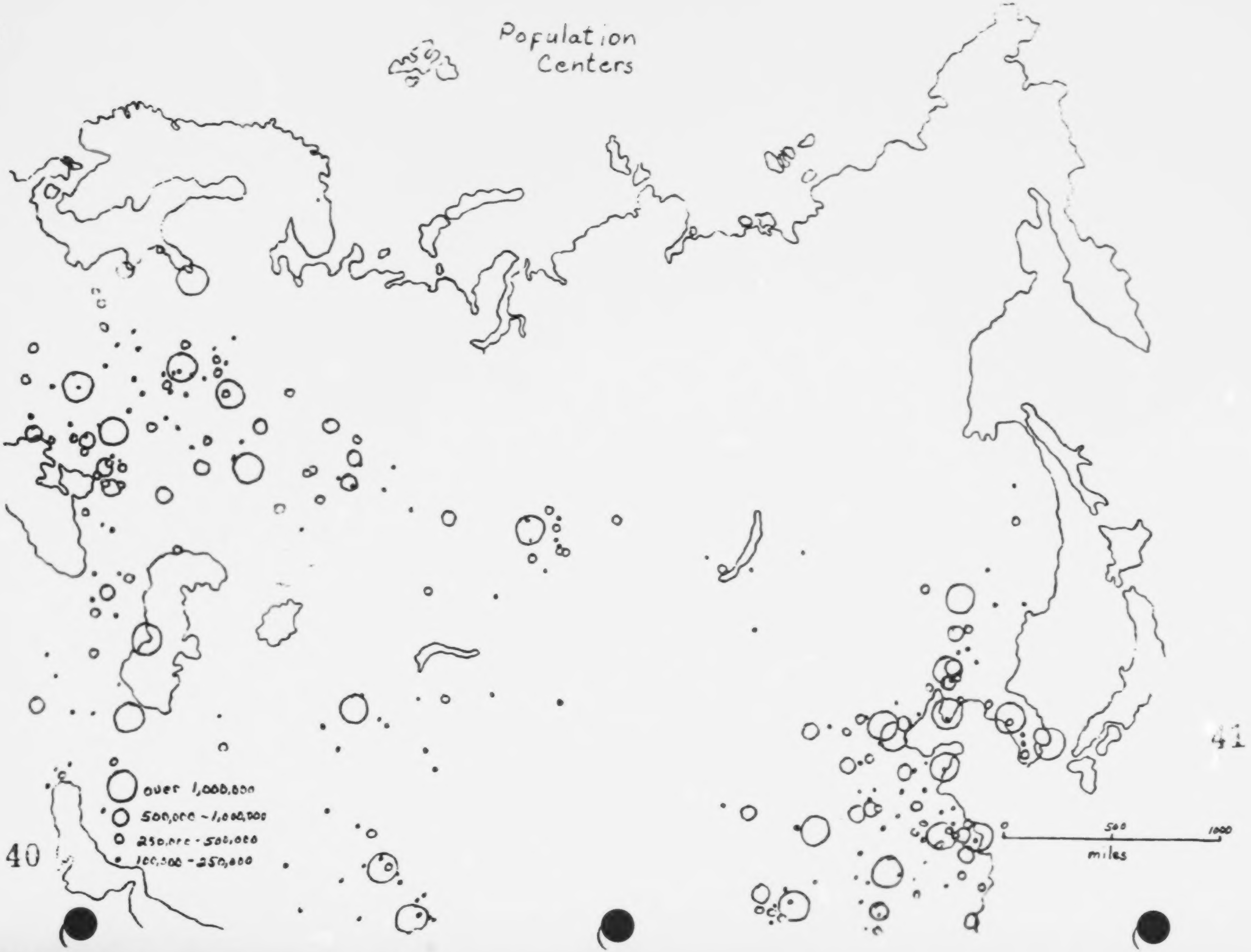
Inner Asian Rivers

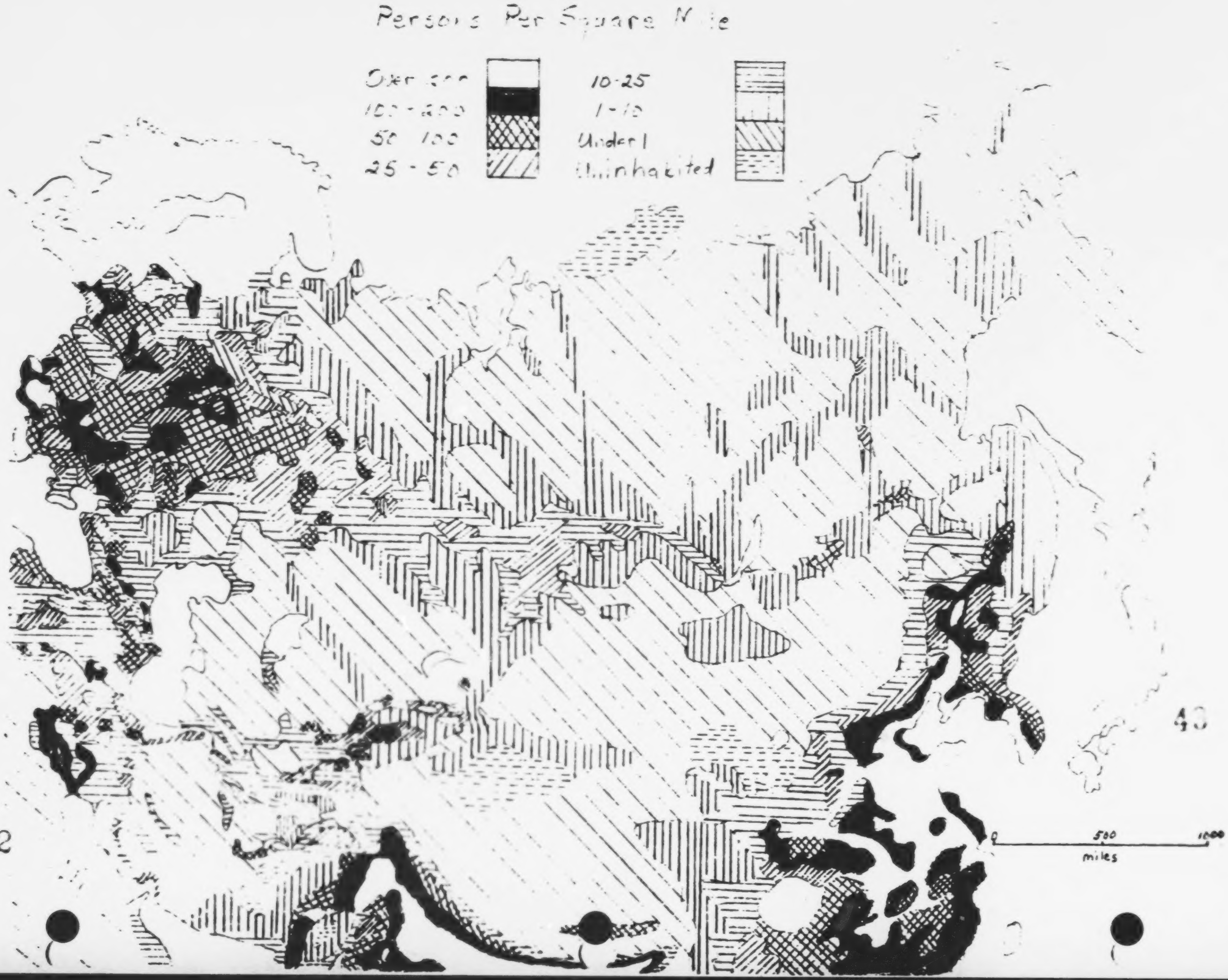

DVINA
PECHORA
DNIEPER
DONETS
DON
VOLGA
KAMA
URAL
ISHIM
OB
IRTISH
YENISEI
LOWER TUNGSKA
STONY TUNGSKA
ANGARA
Baikal
SELENGA
LENA
ALDAN
YANA
INDIGIRKA
KOLYMA
AMUR
SHILKA
Onon
ARGUN
KERULEN
SUNGARI
LIAO
YALU
HUANG
YANGTZE
BRAMAPUTRA
INDUS
AMU DARYA
SYR DARYA
Ili
TIGRIS
EUPHRATES
0
500
1000
miles

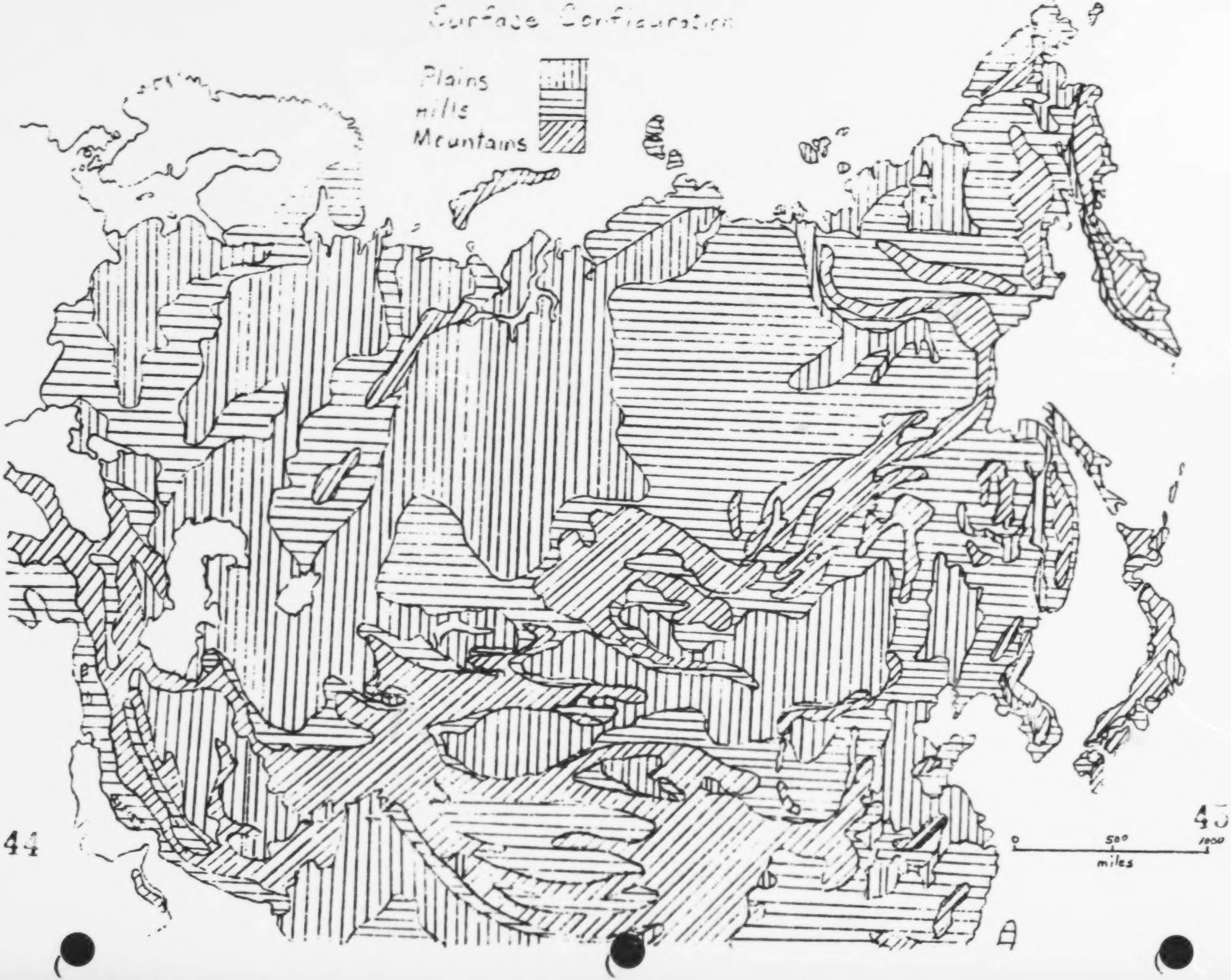

Rainfall
0 to 10
10 to 20
20 to 30
30 to 40
40 to 60
60 to 80
80 to 120
0
500
1000
miles


Asian Empires
Arab
Chinese
Communist
Japanese
Mogul
Mongul
Persian
0
500
1000
miles

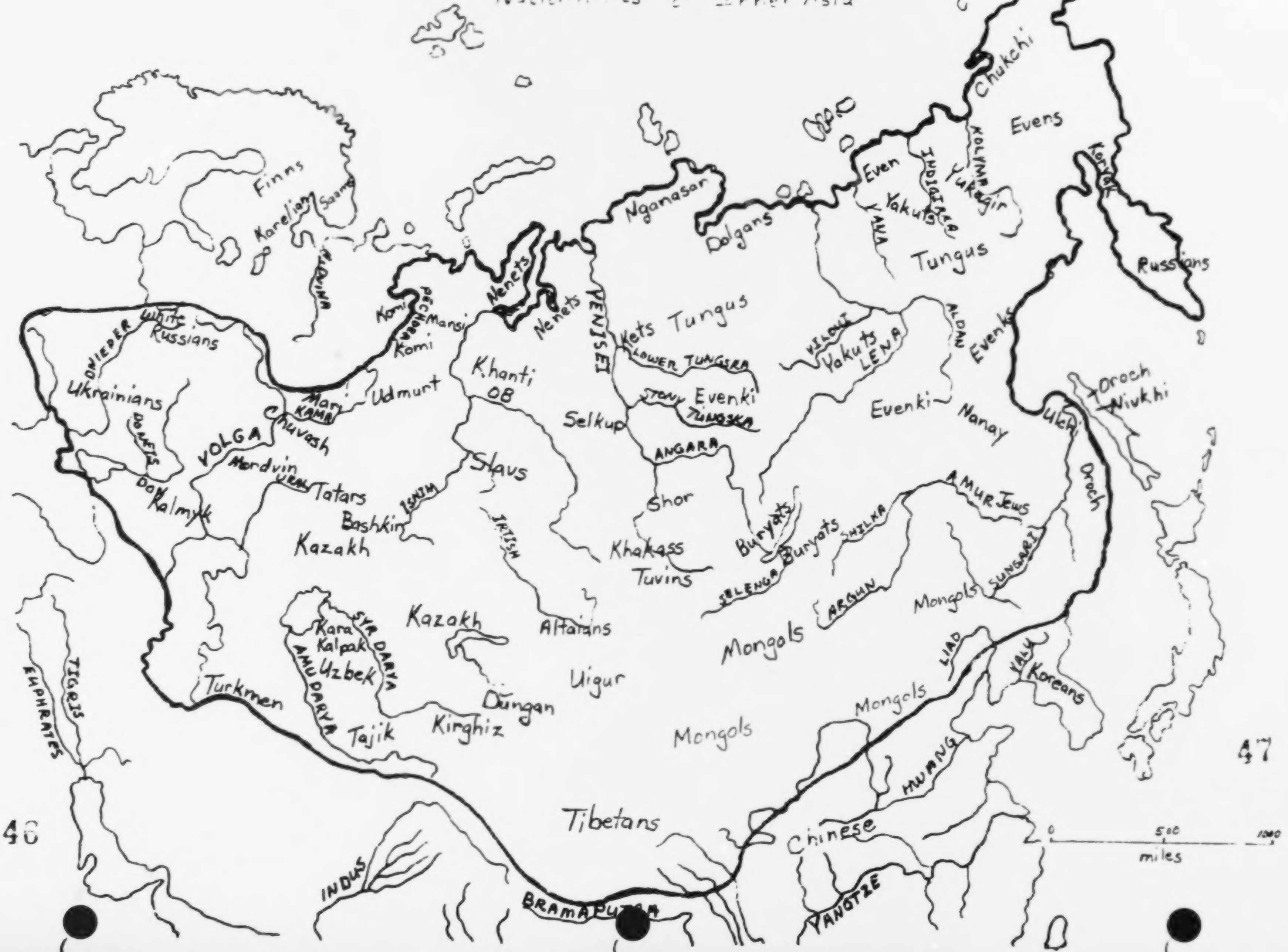

Geographic Regions
Mountains
Monsoon
Atlantic
Boreal
Arid
0
500
1000
miles

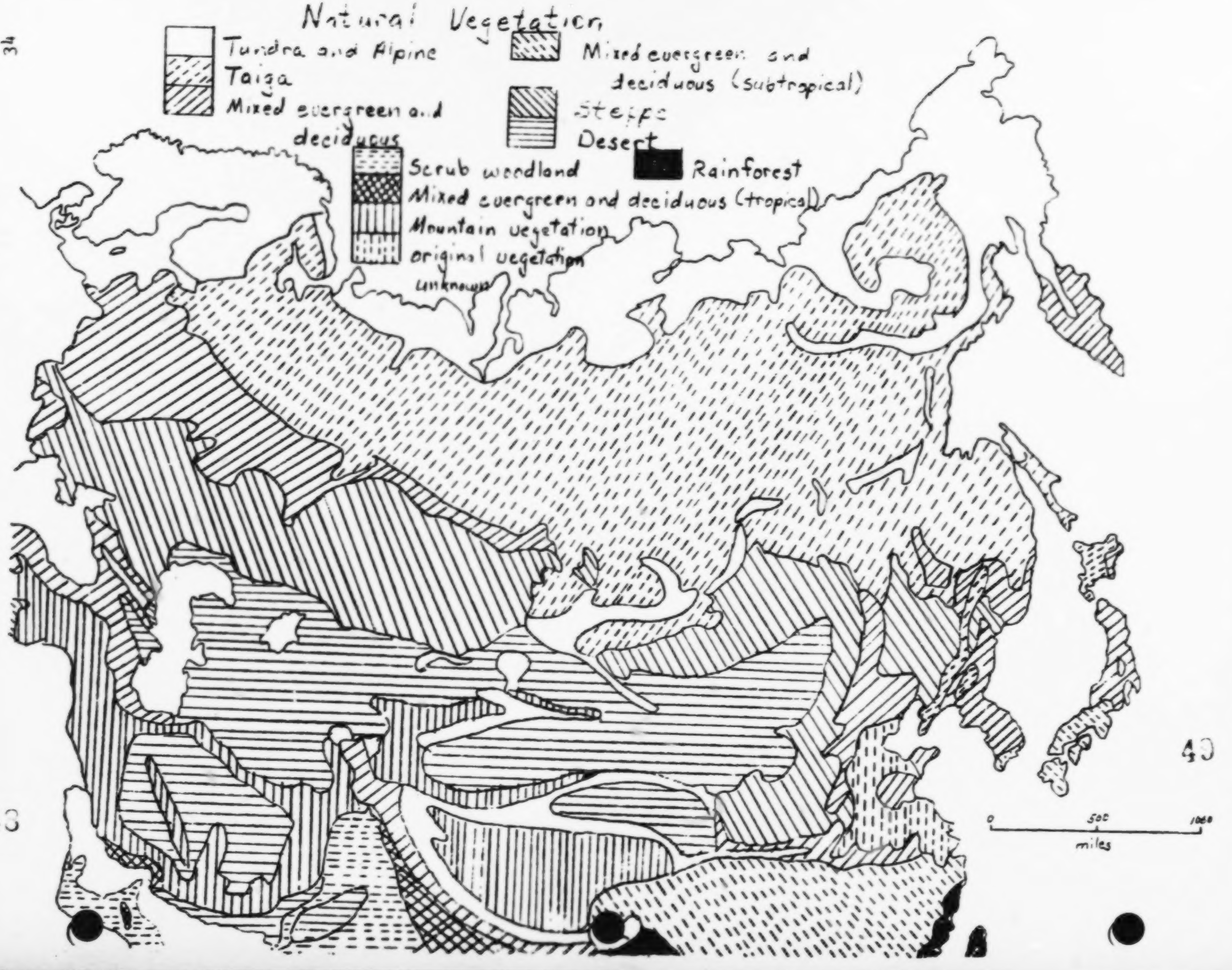

Population Centers
○ over 1,000,000
○ 500,000 - 1,000,000
○ 250,000 - 500,000
• 100,000 - 250,000
0
500
1000
miles

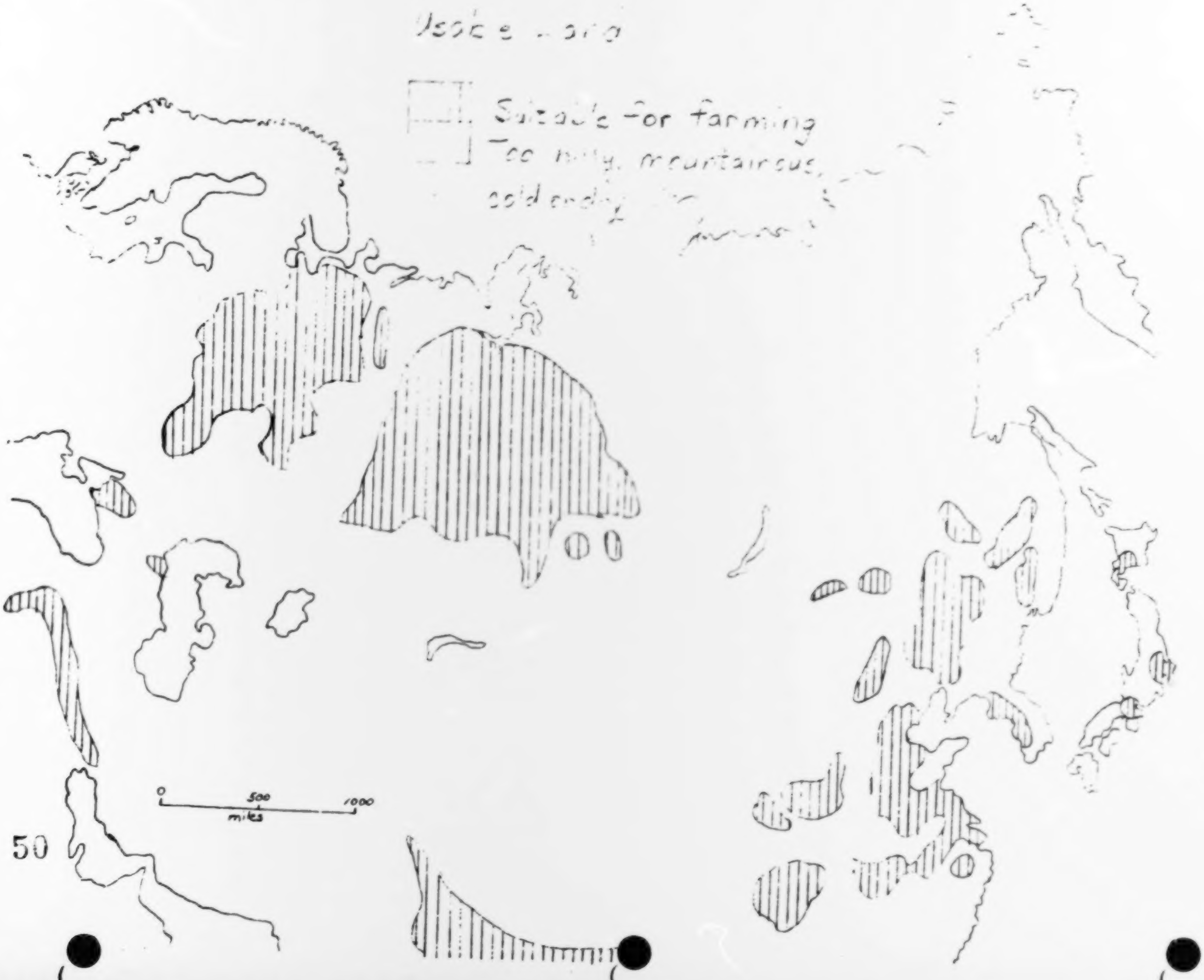

Persons Per Square Mile
Over 200
100 - 200
50 - 100
25 - 50
10-25
1-10
Under 1
Uninhabited
42
43
0
500
1000
miles


Surface Configuration
Plains
Hills
Mountains
0
500
1000
miles

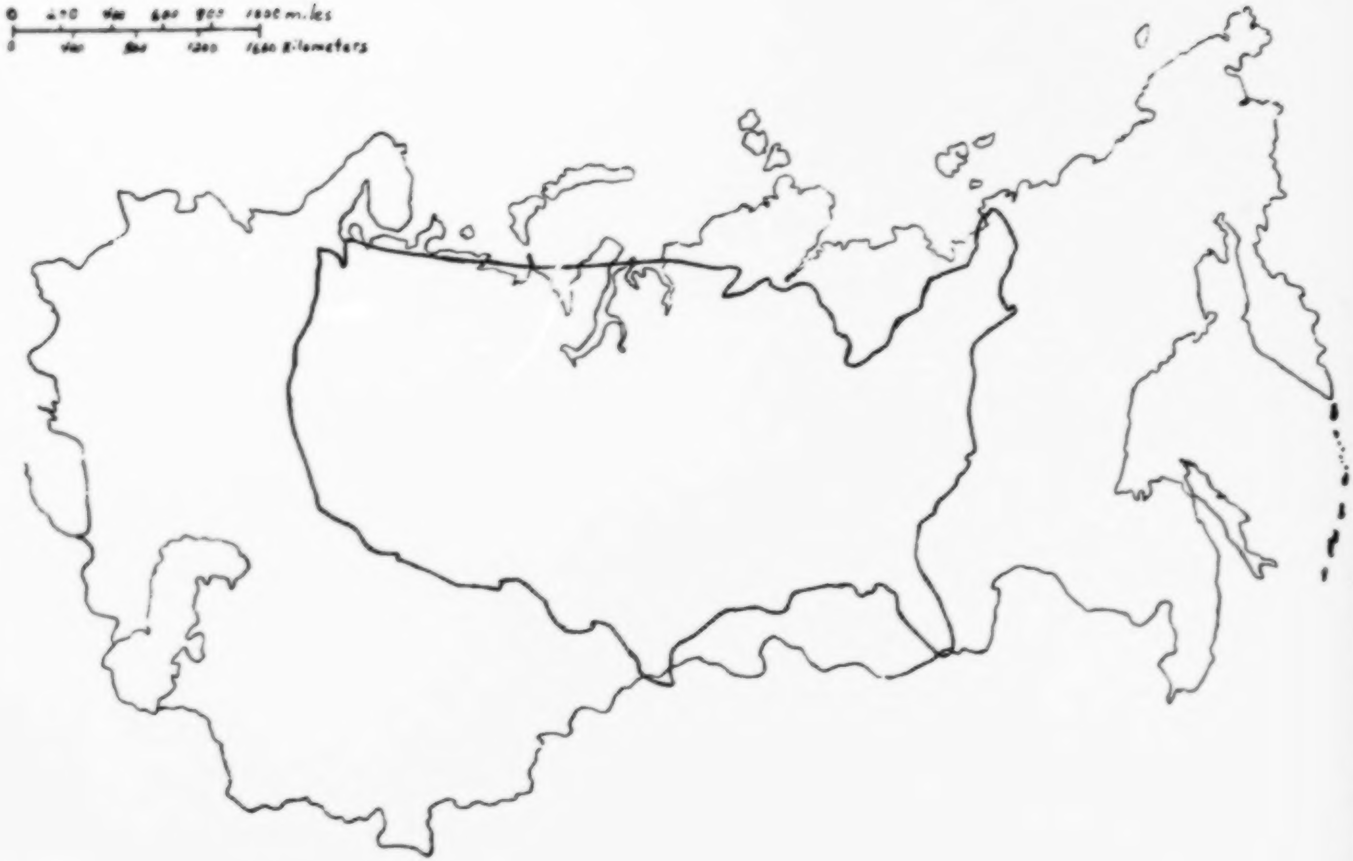
Nationalities of Inner Asia

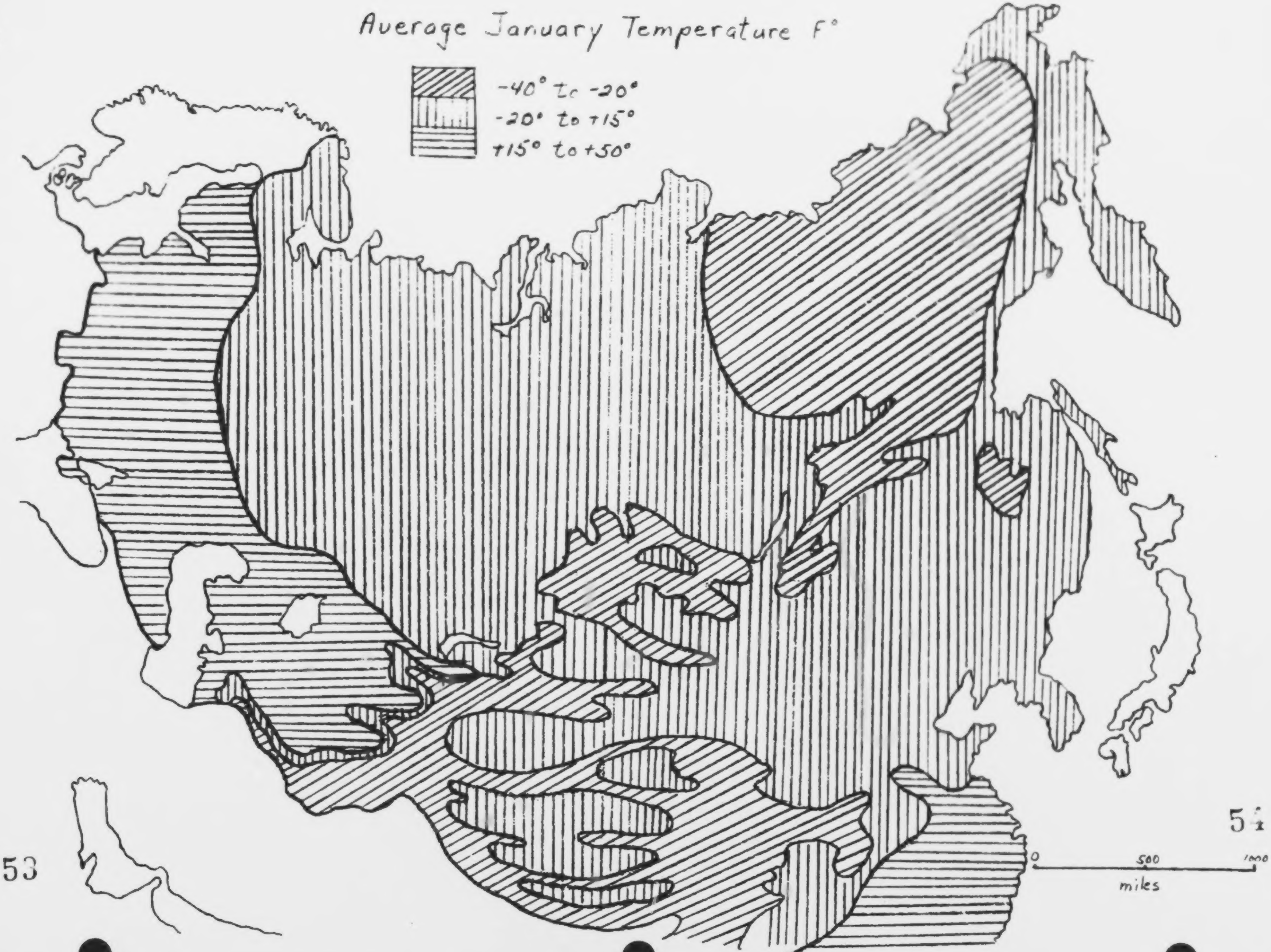

Finns
Karelian
Saami
White Russians
DNIEPER
Ukrainians
DONETS
DON
VOLGA
Chuvash
Mordvin
Kalmyk
Tatars
URAL
Bashkir
Kazakh
Mari
KAMA
Udmurt
Komi
PECHORA
Komi
Mansi
Nenets
Nenets
Khanti
OB
ISHIM
Slavs
IRTISH
YENISEI
Kets Tungus
LOWER TUNGSKA
STONY TUNGSKA
Evenki
Selkup
ANGARA
Shor
Khakass
Tuvins
Altaians
Nganasan
Dolgans
Yakuts
YANA
Even
INDIGIRKA
KOLYMA
Yukagir
Chukchi
Evens
Koryak
Russians
Tungus
VILOUI
Yakuts
LENA
ALDAN
Evenks
Evenki
Nanay
Oroch
Nivkhi
Ulchi
Oroch
AMUR
Jews
Buryats
Buryats
SELENGA
SHILKA
ARGUN
SUNGARI
Mongols
Mongols
Mongols
Mongols
LIAO
YALU
Koreans
Kara Kalpak
Uzbek
SYR DARYA
AMU DARYA
Turkmen
Tajik
Kirghiz
Kazakh
Dungan
Uigur
Tibetans
Chinese
HWANG
YANGTZE
BRAMAPUTRA
INDUS
TIGRIS
EUPHRATES
0
500
1000
miles

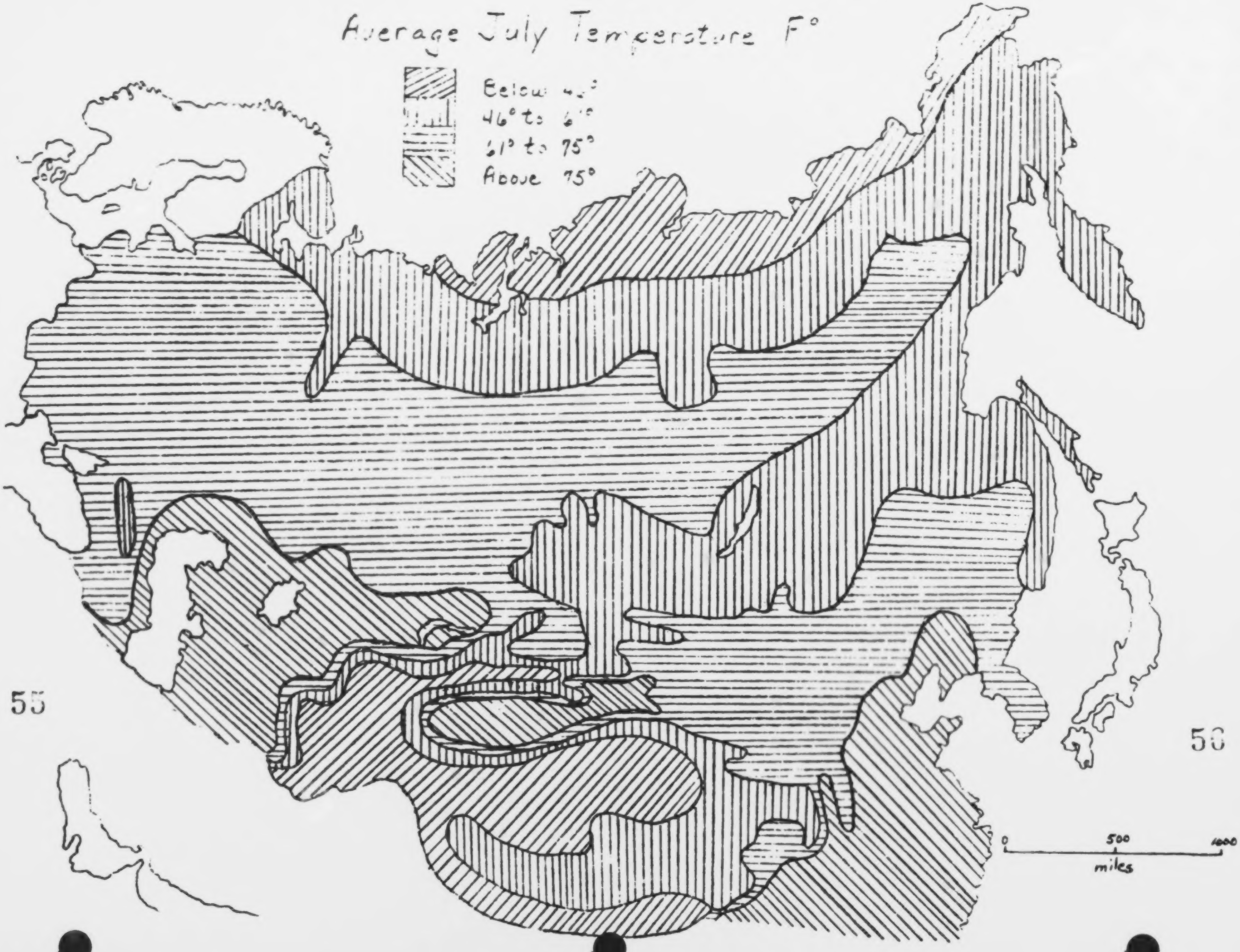

Natural Vegetation
Tundra and Alpine
Taiga
Mixed evergreen and deciduous
Mixed evergreen and deciduous (subtropical)
Steppe
Desert
Scrub woodland
Rainforest
Mixed evergreen and deciduous (tropical)
Mountain vegetation
original vegetation unknown
0
500
1000
miles


Usable Land
Suitable for farming
Too hilly, mountainous, cold and dry for farming
0
500
1000
miles

Comparison of the Relative
Size of the Soviet Union
and the United States

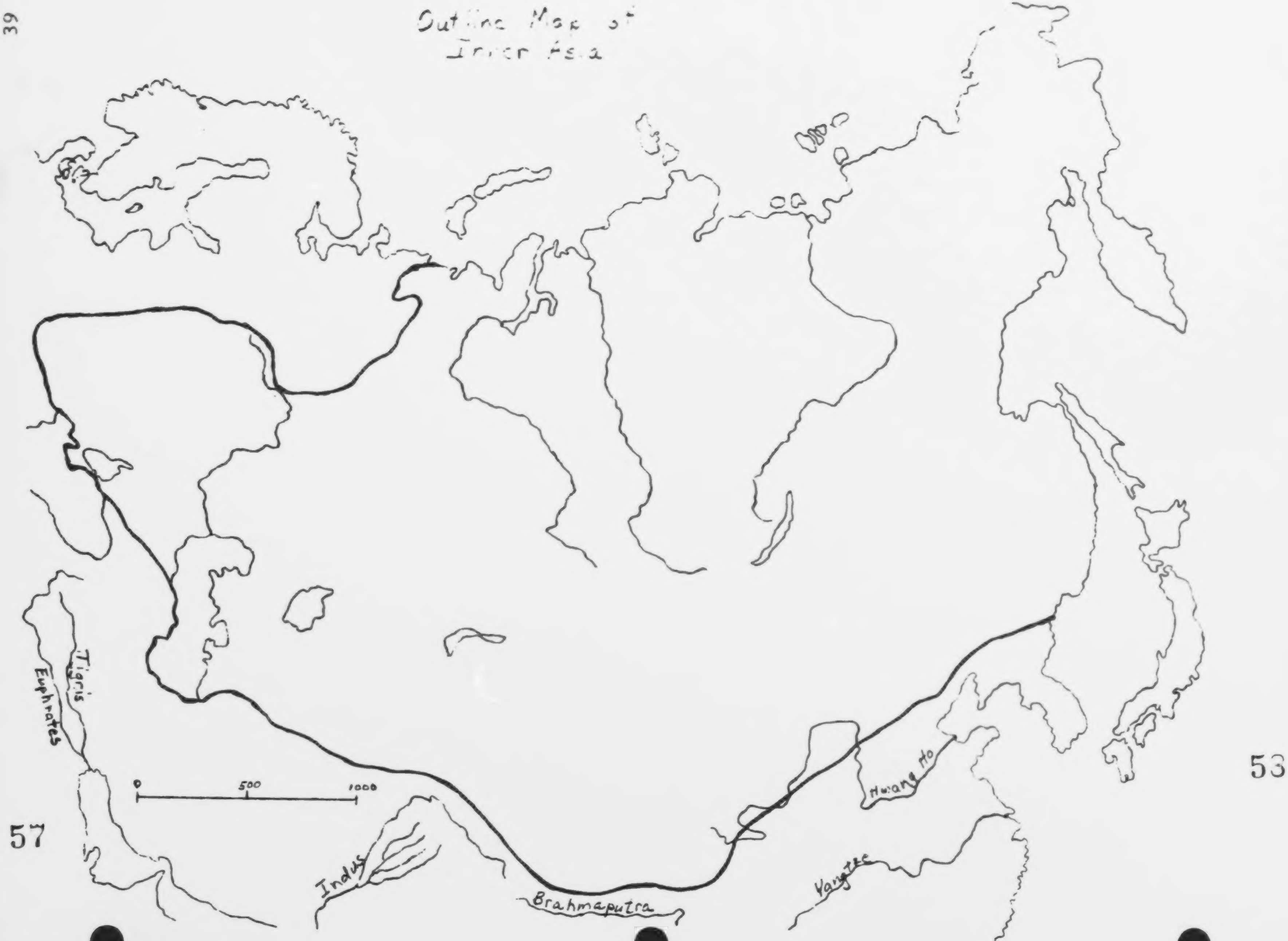

0 200 400 600 800 1000 miles
0 400 800 1200 1600 kilometers


Average January Temperature F°
▨ -40° to -20°
▥ -20° to +15°
▤ +15° to +50°
0
500
1000
miles



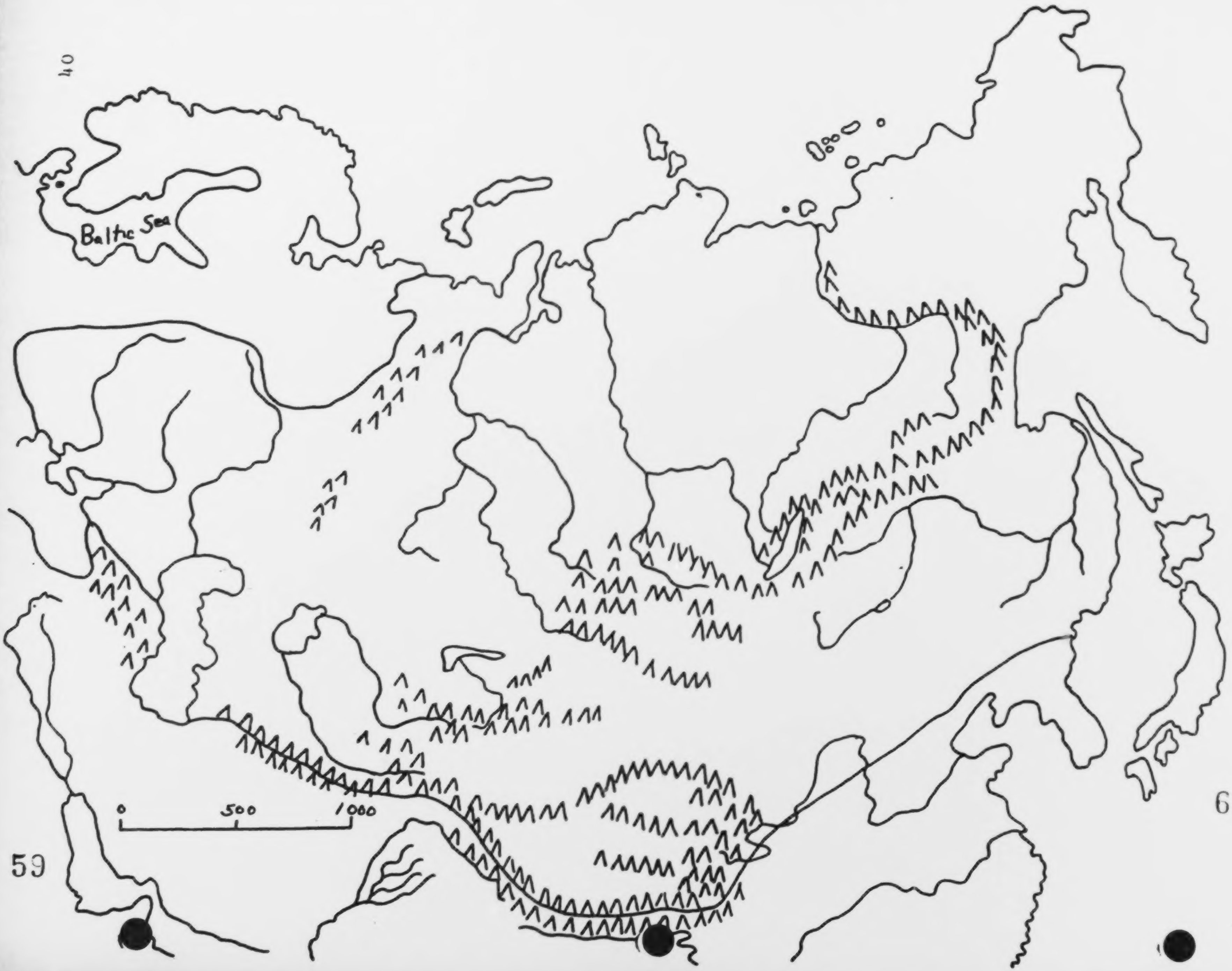
Average July Temperature F°

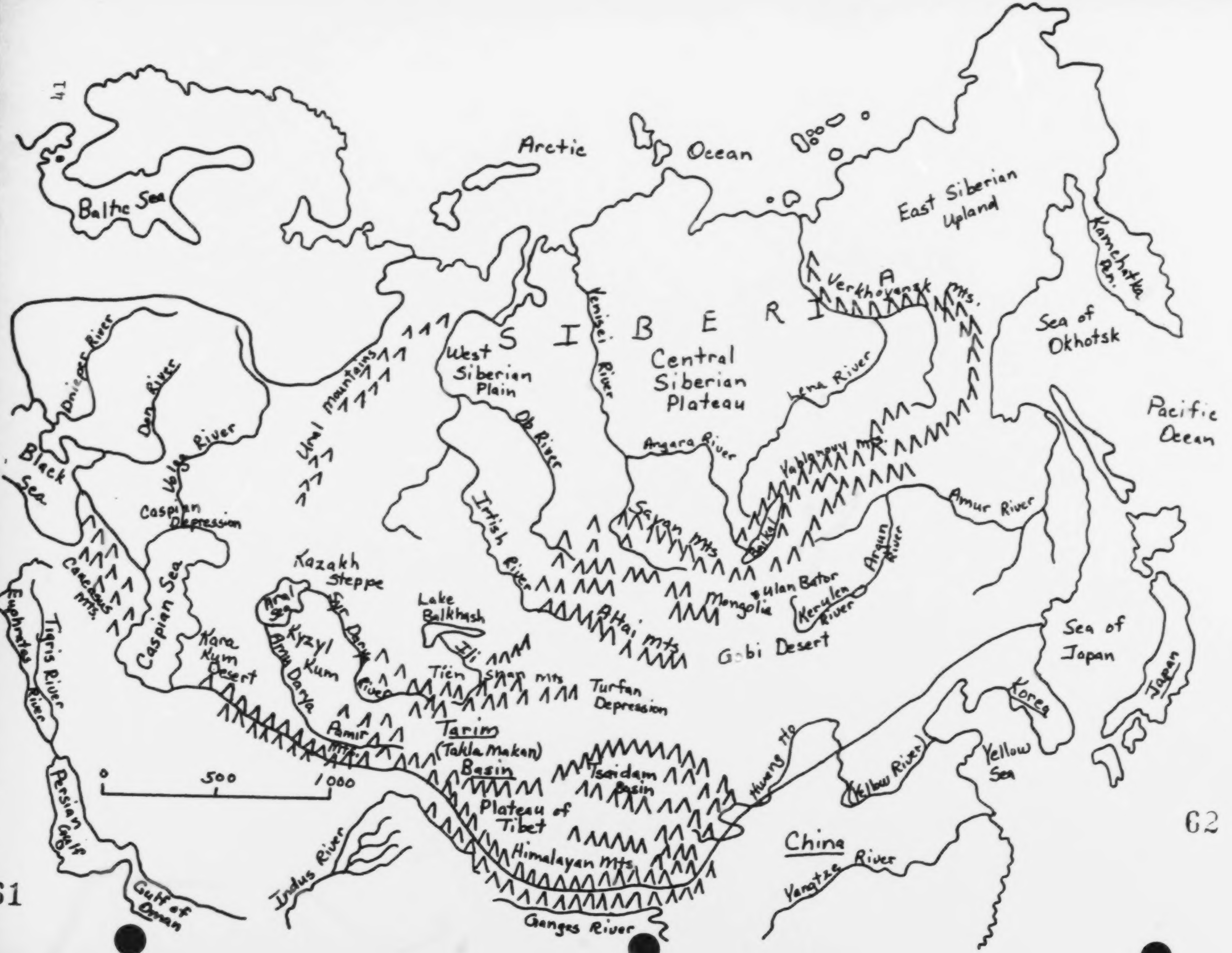
Below 46°
46° to 61°
61° to 75°
Above 75°
0
500
1000
miles



Outline Map of Inner Asia

Tigris
Euphrates
0
500
1000
Indus
Brahmaputra
Yangtze
Hwang Ho
57
53


Baltic Sea
0
500
1000


41
Baltic Sea
Arctic
Ocean
East Siberian Upland
Kamchatka Pen.
Verkhoyansk mts.
S I B E R I A
West Siberian Plain
Ural mountains
Dnieper River
Don River
Volga River
Black Sea
Caspian Depression
Yenisei River
Central Siberian Plateau
Lena River
Sea of Okhotsk
Pacific Ocean
Ob River
Angara River
Yablonovy mts.
Irtish River
Sayan mts
Baikal
Amur River
Argun River
Kazakh Steppe
Caucasus mts.
Caspian Sea
Aral Sea
Syr Darya River
Lake Balkhash
Ulan Bator
Mongolia
Kerulen River
Altai mts
Gobi Desert
Ili
Kara Kum Desert
Kyzyl Kum
Amu Darya
Tien Shan mts
Turfan Depression
Sea of Japan
Japan
Korea
Euphrates River
Tigris River
Pamir mts.
Tarim (Takla Makan) Basin
Tsaidam Basin
Huang Ho
Yellow River
Yellow Sea
0
500
1000
Plateau of Tibet
Himalayan mts.
China
Yangtze River
Persian Gulf
Indus River
Gulf of Oman
Ganges River

STILL MORE PROBLEMS TO SOLVE

1. If your growing season is short, how will you provide enough food for your livestock?

2. Make a list of the work that your family needs to do. Assign jobs to family members and be prepared to explain why you made the assignments.

3. Sedentary people can farm and stay in one place; nomadic people must be mobile, moving from place to place to find food for their animals and themselves. Using the information chart on animals and your other maps, decide if you will be a sedentary group or a nomadic group. Then complete one of the following exercises:
   a. If you decide to be sedentary, show on the map the kinds of crops you will grow and where you will pasture your animals.
   b. If you decide to be nomadic, show on the map the routes and approximate distance of your travels.

RETRIEVAL CHART

Families	Climate	Terrain	Type of Shelter	Fuel Used	How is animal used?	Your food	Items for trade
Tuvins							
Kirgiz							
Kazakhs							
Buryats							
Yakuts							
Turkmen							
Uzbek							

DIVISION OF LABOR

Following is a list of tasks normally assigned to Inner Asian men and women.

Animal Care

Men	Women
herding horses, catching mares and colts	milking all animals, tying up horses,
tending camels	care of sheep at night (women got up at night if trouble arose in the corral)
shearing adult sheep	shearing young sheep
slaughtering and butchering	

Physical Labor

Men	Women
building and repairing the corral	collecting loose dung in baskets
digging dung	cleaning house
plowing, field work	building the fire
pitching and taking down the yurt	
loading animals	

Skilled Labor

Men	Women
tanning and cutting hides and skins	making cheese, butter, tea and sausage
making rope	cooking
carpentry	sewing
metal work	making thread

Other Tasks

making noodles

trade

caravaning

care of small children

Both

pasturing animals during the day

carrying water

midwivery

making felt

Useful Animals of the Steppes

Animal	Necessary for survival of the animal.	Uses for Food (Note the absence of meat. Animals are sometimes eaten, but not on a daily basis.)	Other uses
goats	need little water useful in lower mt. slopes do not keep in the forest or on the desert animal eats short grasses	milk, cheese & curds	hides help keep sheep together
sheep	can survive on desert only in spring & early fall	"	wool for clothing wool for felt dung skin, bones, sinew
cattle (Yak or oxen)	"	"	dung, hides, hair & pack animal
camels	need little water useless in mts. or forests function well in sandy, rocky & gravely areas	"	hair, dung excellent pack animal - can carry 300 lbs. or more
horses	need little water eat short grasses can function well in forest, grassy plain or mts.	"	herding of large flocks hair hides -can carry 100 lbs. but no more
reindeer	feed on grass, shrubs, tree leaves, are a forest creature, doesn't do well on rocky ground. size of a small pony, needs little water - depends on snow.	"	skin, bones, sinew hair, dung, pack animal - carry up to 100 lbs. ridden like a horse or used to pul sleds.

NATIONALITIES OF INNER ASIA, AN EXPLANATION

The peoples of Inner Asia represent only a few of the many nationalities of the lands they inhabit. In the Soviet Union alone there are more than 100 major nationalities; in China almost that many. According to recent estimates, the minority nationality peoples now outnumber the Russians in the Soviet Union, and are increasing at a higher rate than the Russians. Until the late 19th and early 20th centuries, most of Inner Asia was inhabited almost solely by non-Russian peoples. Only after the building of railroads did Russians begin to come into Inner Asia in large numbers.

The nationality groups chosen for the survival unit are only a few of the many peoples living in the central zone of Inner Asia. All but one group speak a dialect of the Turkish language. The one non-Turkic group is the Buryats, who speak a Mongol dialect. All of the groups have lived in Inner Asia for hundreds of years, long before the Russians entered.

NATIONALITIES OF THE SOVIET UNION

(1970 Census Information)

Russians	129,015,000
Ukrainians	40,753,000
Uzbeck	9,195,000
White Russians	9,052,000
Tatars	5,931,000
Kazakhs	5,299,000
Azerbaydzhanis	4,380,000
Armenians	3,559,000
Georgians	3,245,000
Moldavians	2,698,000
Lithuanians	2,665,000
Tadzhiks	2,136,000
Jews	2,151,000
Germans	1,846,000
Chuvashes	1,694,000
Turkmens	1,625,000
Kirghiz	1,452,000
Letts	1,430,000
Mordvinians	1,263,000
Bashkirs	1,240,000
Poles	1,167,000
Estonians	1,007,000
Udmurts	704,000

Chechens	613,000
Maris	599,000
Ossetes	488,000
Avars	396,000
Koreans	357,000
Bulgars	351,000
Greeks	337,000
Lezghins	324,000
Komi-Zyryans	322,000
Buryats	315,000
Yakuts	296,000
Kabardins	280,000
Kara-Kalpaks	236,000
Darghins	231,000
Kumyks	189,000
Gypsies	175,000
Uighurs	173,000
Hungarians	166,000
Ingushes	158,000
Gagauzes	157,000
Komi-Permyaks	153,000
Karelians	146,000
Tuvinians	139,000
Kalmyks	137,000
Rumanians	119,000
Karachay	113,000

Adygei	100,000
Kurds	89,000
Lakians	86,000
Finns	85,000
Abkhazians	83,000
Turks	79,000
Khakasses	67,000
Balkars	60,000
Altaians	56,000
Tabasarans	55,000
Nogays	52,000
Cherkess	40,000
Dungans	39,000
Nentsy	29,000
Persians	28,000
Evenks	25,000
Abazins	25,000
Assyrians	24,000
Khants	21,000
Czechs	21,000
Tats	17,000
Shors	16,000
Chukchi	14,000
Evens	12,000
Slovaks	12,000
Rutuls	12,000

Tsakhurs	11,000
Nanays	10,000
Aguls	8,800
Mansi	7,700
Koryaks	7,500
Dolgans	4,900
Nivkhi	4,400
Selkups	4,300
Ulchi	2,400
Saams	1,900
Udegeys	1,500
Itelmens	1,300
Kets	1,200
Oroch	1,100
Nganasans	1,000
Yukagirs	600
Other Peoples	126,000

ON THE FIVE KINDS OF ANIMALS

Because of the harsh natural environment of Inner Asia (intense cold, long winters, lack of moisture, inadequate grass cover), agriculture is not possible. The same factors limit game, so hunting and fishing are minimal. To survive, the inhabitants were forced to find a way of life suited to the environment. Animals which could survive in the climate became the staples of existence. These were sheep and goats whose thick wool and hair protected them, and whose diet could be satisfied on the sparse steppe grasses. Great numbers of these two animals were required to provide an adequate human diet of dairy products and, occasionally, meat. Their great numbers, however, forced the Inner Asian inhabitants into a nomadic life style. His animals destroy the land if concentrated in one area for too long a time. Their urine and dung destroy the soil; their manner of eating by plucking the grass rather than chopping it quickly strips away the vegetation. To move the large herds of sheep and goats requires other kinds of animals, pack animals to move the possession of the nomads, and horses to protect and hold together the herds as they move. The pack animals vary with the type of ground. Oxen or yak are used on rocky or mountainous ground. Camels are used in sandy areas where their large, padded feet keep them from sinking as do hoofed animals. The horse is the most important of the five kinds. He permits the nomad to cover the entire perimeter of the large herds, carrying the nomad to places of danger quickly, where a dog could not. A horse also allows the herdsman to range far ahead of the herd to find good pastures and water quickly. The five kinds of animals all together make life possible in the steppe. All five are necessary, for the absence of any one eliminates one vital aspect.

FIVE ANIMAL HERDS

The five kinds of animals of the steppes - camels, horses, cattle, sheep and goats - are a complex mixture of animals not found anywhere else in the world. Because of this, life on the steppe was possible. Each animal served a special function.

The goat was the least valuable animal, but he was used to keep the sheep together. Cattle were used as pack animals in the more rocky areas, because their hooves were sharp and they could travel easier with their loads. The camel also was used as a pack animal, but in the more sandy areas, because of the soft pads on his feet which supported him. Other animals with sharp hooves sank into the sand. However, the camel could carry loads of 100-300 pounds. The horse was used to keep the five kinds of animals together. He was very sturdy and could travel 10-15 hours at a time. He was used to circle the herds and to scout ahead for pasture, water, game and danger. The sheep was the "supermarket" of the steppe. Everything of the animal was used in some way by the nomadic herder, from the bones, sinew, dung, skin, meat, wool and milk.

TECHNOLOGY OF THE STEPPE

Most people who read about the nomadic herder scorn him for his ignorance. It's true that within a sedentary society a nomadic herder would be considered technologically backwards. This is because he is not accustomed to living within an urban society. However, placed on the steppe lands of Inner Asia, the nomadic herder functions with skill and intelligence. The Inner Asian is a skilled horseman, and expert veterinarian, archer, blacksmith, agronomist, and animal husbandman. In the climatic region where the Inner Asian lives, he has developed a high degree of technology through centuries of practice. Even though his way of life is now dying out due to industrialization, many Inner Asian peoples still live it to some degree.

Beginning at the age of six, an Inner Asian child learns the art of horseback riding. They train two year old colts and young camels so they may be ridden or used as pack animals. The young child learns to lasso a horse with a long pole with a noose on the end of it. He learns to use the bow and arrow and becomes an expert marksman, especially with the backward shot or Parthian shot.

A nomad can tell exactly where he is in the vast steppe land, simply by glancing across the land or at the sun or by looking at the stars by night. He learns to recognize rocks, trees and other objects to tell direction.

By sight he can recognize his own cattle or sheep or horses, or those of his neighbors from herds of several thousand. He knows exactly how much grassland is required per day for each animal, and how long the entire herd can remain at a particular pasture.

As an agronomist the herdsman must plan the migration of his animals so they arrive at the four major pasture areas at exactly the right time. He must be aware of a drought, heavy snowfull or other disastrous weather conditions that may have occurred at each seasonal pasture area. He must know the kind of pasture needed for each of his five kinds of animals - horses, sheep, goats, camels and cattle - because they all require different kinds of grass. He must know where such things as salt marshes are, so the animals have the proper minerals.

As a veterinarian the nomad must know the many diseases of his animals, and more important be able to treat them. He must have a knowledge of herbs and other remedies with which to treat the animals. He is able to treat the wounds of his animals and to set broken bones.

He has to know how to select and breed animals, not only to produce the best possible animals, but also so the young are born at the proper time. During the spring when the young animals are born the herdsman is busy night and day. However, with proper planning, the nomad and his herds will remain at the spring pasture for several days after the birth of the young animals until they are strong enough to travel.

The herder knows when the horses sleep during the night and at which pasture they will eat. To milk a mare he knows that two people are required for the task. First a colt is allowed to begin nursing then removed while one person quickly milks the mare. The colt must be kept close by the mare during the milking process and calmed by one person while the partner continues the milking process. Otherwise the mare will hold back her milk. The herder must know when his sheep go to water and when and where they will feed. He has to know when his animals need a change in their pasture because of their dietary needs.

The herdsman must be an expert weatherman. He forecasts changes in the weather -rain, floods, and droughts - by the behavior of his animals and the wild animals he observes. Calves, colts and young camels are especially sensitive to weather change. By observing them he can tell what the weather will be like the rest of the day or the following day and whether it will be rain or snow. The nomadic herder also carries with him his pipe, which becomes an accurate barometer. By smoking a certain kind of tobacco and analyzing the reaction of the pipestem, he can tell when and from what direction the rain or storm would come.

The herder is an expert with a rope. He knows a variety of knots. He can tie animals singly or by the dozen with the same rope. Yet they will not be choked and they can be untied with a single jerk of the rope. All the ropes used are made by him.

The nomad can recognize the tracks of dozens of animals across the steppe. He knows and can identify the tracks of horses from his own herd and of neighboring herds. From a great distance he is able to recognize riders (when just a speck on the horizon) by sex and by tribe.

The Inner Asian is an expert at telling time. The yurt always faces south and from the arrangment of the tent poles and the sun's shadow on them the herder can tell the time of day. He also tells time by watching the furry marmot and other wild animals, and by the six times a day the mares are milked.

The nomadic herder can work with metals. Much of the time he must do his own metal work, if a blacksmith is not available. He makes his own implements for use around the camp and also any household utensils that are needed. He must make his own weapons for warfare, from bows and arrows to knives. He also makes many kinds of metal ornaments that are used to decorate the bridle, saddle and many of the items used around the encampment.

The herdsman is also a tanner of hides. Hides are used in making bags and pouches to be used in the making of cheese and Kumiss and for the storage of food items. Hides are also used in the making of saddles and bridles for the horses and camels. Skins of wild animals are tanned and used for clothing especially in cold weather. Other hides are tanned and used for trade to obtain the few items the nomad does not make himself.

The Inner Asian nomadic herder has a tradition that goes back over a thousand years. He has a culture and technology that has served him these many years without any major changes. Considering the knowledge he needed to survive, he is anything but ignorant. Instead the nomad is an intelligent, industrious and hard-working herder, who knows his animals and their needs.

OASIS LIFE

Oases developed along streams or irrigation canals in the plains and mountains. Where the water ended the desert began; however, in the oasis areas cities, market towns and rural villages developed. Permanent homes were built and the people led a sedentary existence. The cities developed because of the agriculture; the manufacture of crafts and trade.

In Central Asia irrigation was and still is essential for agriculture. Grains could be grown by dry farming, or on the edge of an oasis or in patches in the mountains, but the yields were low and uncertain. Irrigation was necessary for increased yields in the agricultural crops to support a greater population.

The irrigation systems required a great deal of time and attention. These were developed along the larger rivers. From the rivers there developed an intricate system of canals. These canals had to be kept free from silting, or the canal would eventually silt closed. It was important to be free from silt in order to regulate the flow of water. It was also necessary to maintain canal walls or they would erode or collapse; earthquakes often destroyed them. In an oasis a person's water rights were much more important than his land rights; without water his land would be useless.

Several crops were grown in the oases: Of the grain crops wheat was preferred for human use. Barley was fed to the horses or used by the poorer people. Millet could be grown in areas that received less water than wheat or barley. It was used by the seminomads (people who wandered for part of the year) for their breads and porridge. Durra, or sorghum, was used by the farmers. The seeds were eaten by the people and also by the horses and poultry. The stalks were used for fodder for the animals, also as fuel and in the making of mats for the floors. A variety of beans were grown and also such seeds as sesame. In the lowlands where there was plenty of water rice was grown; also alfalfa, cotton, the opium poppy, flax, hemp and tobacco.

A variety of fruits and vegetables were grown. Central Asia was famous for its melons, such as watermelon and muskmelon. Gourds were grown for food and used as containers when they were dried. Other fruits grown in the orchards were apricots, peaches, quince', figs, pomegranates, apples, and almonds; grapes were grown in arbors to provide shade. Vegetables grown were carrots, onions, turnips, peas, radishes, cucumbers and red peppers. Mulberry trees were also grown and the fruit was dried and pounded into a meal to sweeten food; the leaves were fed to the silkworms.

A variety of flowers were grown, among them poppies and marigolds. Several kinds of trees were grown in the oases. Poplars usually grew along the streams and canals. The trees served as a windbreak and the wood was used in woodworking crafts and in building construction. Willows and elm trees were also found. They were used both for shade and as an ornamental tree.

Stock breeding was not important in the oases as it was for the nomads on the steppe. However, if the men were wealthy they rode horses; the poorer men rode donkeys. Horses and oxen were used to pull plows and also high two-wheeled carts. These were used to carry women and children and produce from the oases. Camels were usually usually used by the caravaneers who were guides for camel trains or caravans which crossed Inner Asia from oasis to oasis. In some of the country oases sheep and goats were raised. The village people sent them out to pasture all together with one shepherd. Usually the mutton and wool for the oases' people were obtained from the nomads.

The diet on the oasis was in sharp contrast to the nomad's diet, which was very limited. The diet of the oases people had a great variety. Their basic food was a thin, unleavened, sour-dough bread, often eaten hot from the oven. It was usually served with green Chinese tea after the 19th century. For breakfast the tea was seasoned with salt and a cream of boiled milk served with bread. At noon the bread was served with a great variety of melons and fruit. The chief meal was in the evening. The favorite meal was pilaf, a rice dish seasoned with fat, carrots and dried fruits and perhaps mutton. This was not eaten daily. The wealthy would usually eat it on Friday while the poorer people ate it for special feasts, usually substituting barley for rice. Meat could not be afforded daily. Meats eaten were mutton, chicken, goat and occasionally a sausage made from horsemeat. The broth of meat was usually the basis of many dishes, along with meal, grains, beans or sour milk.

Pastries were made by a professional sweetmaker. They were usually never prepared in the home, and for the poor they were a luxury for special feasts. The pastries contained such things as chopped meat, onions, pumpkins, herbs, red pepper, clarified butter and sesame or seed oils. To entertain guests the nomad often slaughtered a sheep, but the oasis family served tea, and as many sweets, nuts and fruits as possible.

The homes in the oases were built of mud since there is little wood and stone except in the mountains. Thick adobe walls surrounded the buildings with the house located against an inner wall. The walls of the houses were built of sun-dried bricks with a reinforced frame of upright poles. These supported the horizontal roof beams. The roofs were made of straw or reed mats covered with mud. The second floor was usually constructed the same way. Wealthy homes had floors of fired brick rather than the tamped earth floor of most homes. The thick mud walls kept the house cool in the summer and warmer in the winter.

The homes had no windows opening to the street. A wooden door, which could be barred for the night, opened onto the street. The door, however, gave a clue to the economic status of the occupants. The homes of the wealthy had a double door that was richly carved. The summer rooms faced north for cooling and the winter rooms faced south for warmth. The courtyard was surrounded by a low clay wall which faced the door. This wall blocked the view from the outside if the door were open. Wealthy homes had two courtyards - one where the men could entertain other men, and an inner courtyard for the women where they could go unveiled. Poorer people used the front room of the house to entertain men. The inner walls of the house surrounded these courtyards. The walls of the house facing the courtyards usually had a lot of open work or grills that opened onto the courtyard. Rooms inside the house had wooden doors to open for light and ventilation.

The kitchen was located close to the courtyard, and the bread oven was sometimes in the courtyard. A toilet was usually located where two walls met. Along one or two walls of the yard were the stalls for the animals. Grape arbors often provided shade for the courtyard. The garden and orchard was an extension of the courtyard. Some Uzbeks kept their yurt in the courtyard. They lived in the yurt and used the house for storage or to entertain guests.

In the winter everyone crowded around the kitchen stove for warmth. The most common fuel was dung since wood and charcoal were scarce. A low wooden table was placed over a brazier which was set in a hole in the floor. People ate and slept close to the low table since the heat of the stove radiated from under the table. Sometimes a cauldron on a tripod was placed over the firehole. Other kitchens had stoves of clay with fire pits located on the top. Pots for cooking were placed over these fire pits. This stove had an opening in the side to add fuel to the fire.

Household furnishings were very simple. Reed mats covered the floors. The wealthy people covered the mats with felt or oriental rugs.

Niches in the walls held the household ornaments. In the living room was a large niche which held a chest of the treasured clothes and jewels. The people sat on rugs or cushions on the floor. They ate from low tables.

The bazaars were the life of the towns. The bazaars had many little shops along narrow twisting streets. Arcades were built along some streets with roofs of reed mats for shade. Bazaars usually followed the Iranian pattern of placing similar merchants together. The craftsmen worked in their shops along the streets. They sold on order or from supplies on hand. In larger cities there were also slave markets. Buying and selling in the bazaar was a leisurely experience with lots of conversation and bargaining. Shops closed in the early afternoons because of the heat and reopened in the later afternoon. Some craftsmen sold their wares in the suburbs. Tea shops were the social centers of the towns; here the men gathered for conversation. Trade in the cities was complex and specialized. The bazaar not only exchanged goods but also ideas. Larger cities had traders from many foreign countries and also money changers for the exchange of foreign currency.

Nomad families were self-sufficient, while oases families were not. Oases families bought their food, clothes, shoes, tools, etc. They hired craftsmen to make articles for them. The smaller villages had part-time craftsmen, while the craftsmen in the cities worked full time on their trade. The peoples of the cities or oases were dependent on others for their survival. The nomadic family had to survive by their own self-sufficiency.

FELT MAKING IN INNER ASIA

Felt making originated in Eurasia and was spread by the nomadic peoples of Central Asia into Europe, India, and China. Some historians believe that felt making began before the invention of spinning and weaving. Felt making is known and used by the Mongols, Tibetans, some Chinese, and many Turkish peoples such as the Kazak tribes to name a few.

The process of felt making actually begins with the shearing of the sheep. The sheep are shorn at least twice a year, spring and autumn. Most tribes consider the autumn shorn wool the best for felt making. Some Mongols shear lambs in the winter, but this felt is used for special coverings and rugs for babies.

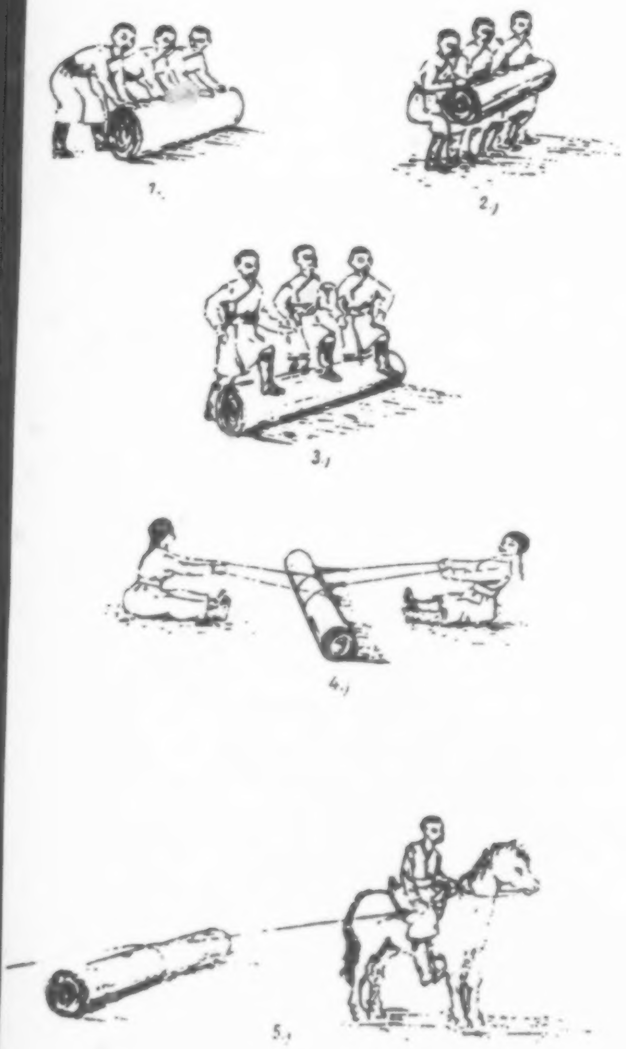
Once the wool is sheared, a piece of leather, an old rug, a piece of felt or other material is placed on the ground. This ground cover is slightly larger than the piece of felt which is to be made. On top of this cover the women of the tribe lay wool that has been carded. To card the wool means to hit the wool with sticks or comb it with a brush until the fibers become loosened.

After the wool is laid down on the ground cover, it is sprinkled with water. As each additional layer of wool is added it is sprinkled with water. Great care is taken to make sure the wool is the same thickness throughout because this determines the quality of the felt. It is also important that the right amount of water be sprinkled evenly over the wool. After the final sprinkling of water the tribesmen began to roll up the ground cover very tightly with the wool inside.

When the wool has been rolled up, the roll is then put into a leather bag that has been soaked in water. Then begins the process of rolling the bag or pounding the roll with sticks until the pieces of wool stick together. Sometimes the tribesmen use horses to roll or turn the bag. A rope is looped around the roll, with a horse attached to each end of the rope. As one horseman starts his horse in motion, the roll is turned along the ground until it approaches the end of the rope. Then the second horseman begins to turn the roll in the opposite direction. This process is repeated 30 to 40 times. Instead of horses, people sometimes sit on the ground on either side of roll and with ropes looped over the roll, they begin to pull the roll back and forth. Other tribes will knead the roll with their hands or hit the roll with sticks, constantly turning the roll.

When the roll has been pulled and turned enough, it is unrolled and the felt separated from the cover. The finished felt is again sprinkled with water and then spread over the yurt to dry. When the felt is dried it is then used as a covering for the yurt, for covers, rugs or carpets, saddle blankets and clothing.

The felt making process then consists of four parts: 1. shearing the sheep, 2. carding or loosening the wool, 3. laying the wool on the ground cover, and 4. rolling the wool. As more felt is needed in the camp, the process is continued.



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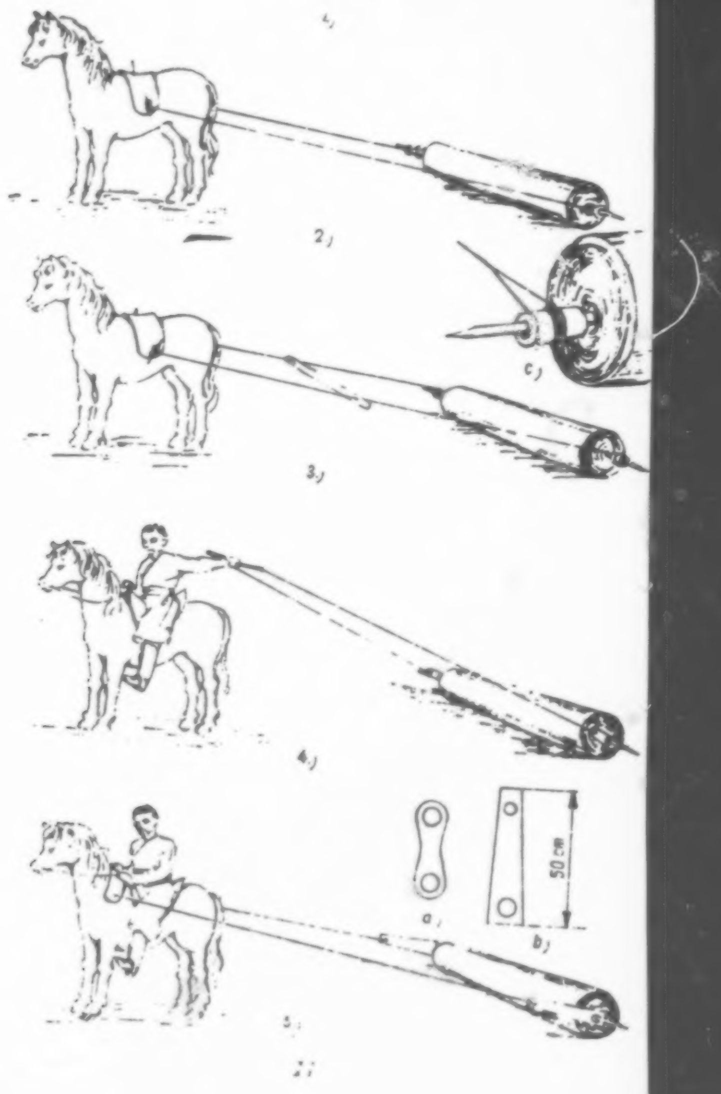
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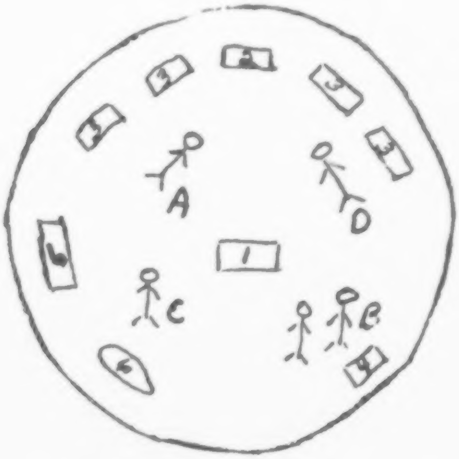
II

YURT OF THE STEPPE

A nomad's shelter is as important to him as your home is to you. A nomad needs a "house" that can be put up and taken down quickly and easily, so that it may be taken along when he moves to another camp. It must be light in weight, yet strong enough to protect the people from the weather. Most important, the nomad should be able to make his shelter from the things he has at hand. The construction and shape of the yurt was developed centuries ago to withstand the harsh weather of Inner Asia. The round dome-like shape allows the strong winds to whip around the yurt without tipping it over. The base of the yurt is a collapsible lattice-like structure that can quickly be taken down or set up. Poles are fastened to the lattice work and fit into a socket that becomes the smoke hole. Felt is placed over the top of the poles and lattice work and tied down. As the weather gets colder, more layers of felt are added.



1. firepit and brazier
2. altar: religious images here
3. clothes boxes
4. boot box
5. cupboard
6. skin bag with milk

A flap is placed over the smoke hole to control the draft. The entrance to the yurt is about three feet in height and the yurt is placed so the entrance always faces south.

The yurts are usually 15-20 feet in diameter. Inside the yurt the arrangement of the articles was usually fixed. See the diagram on the previous page.

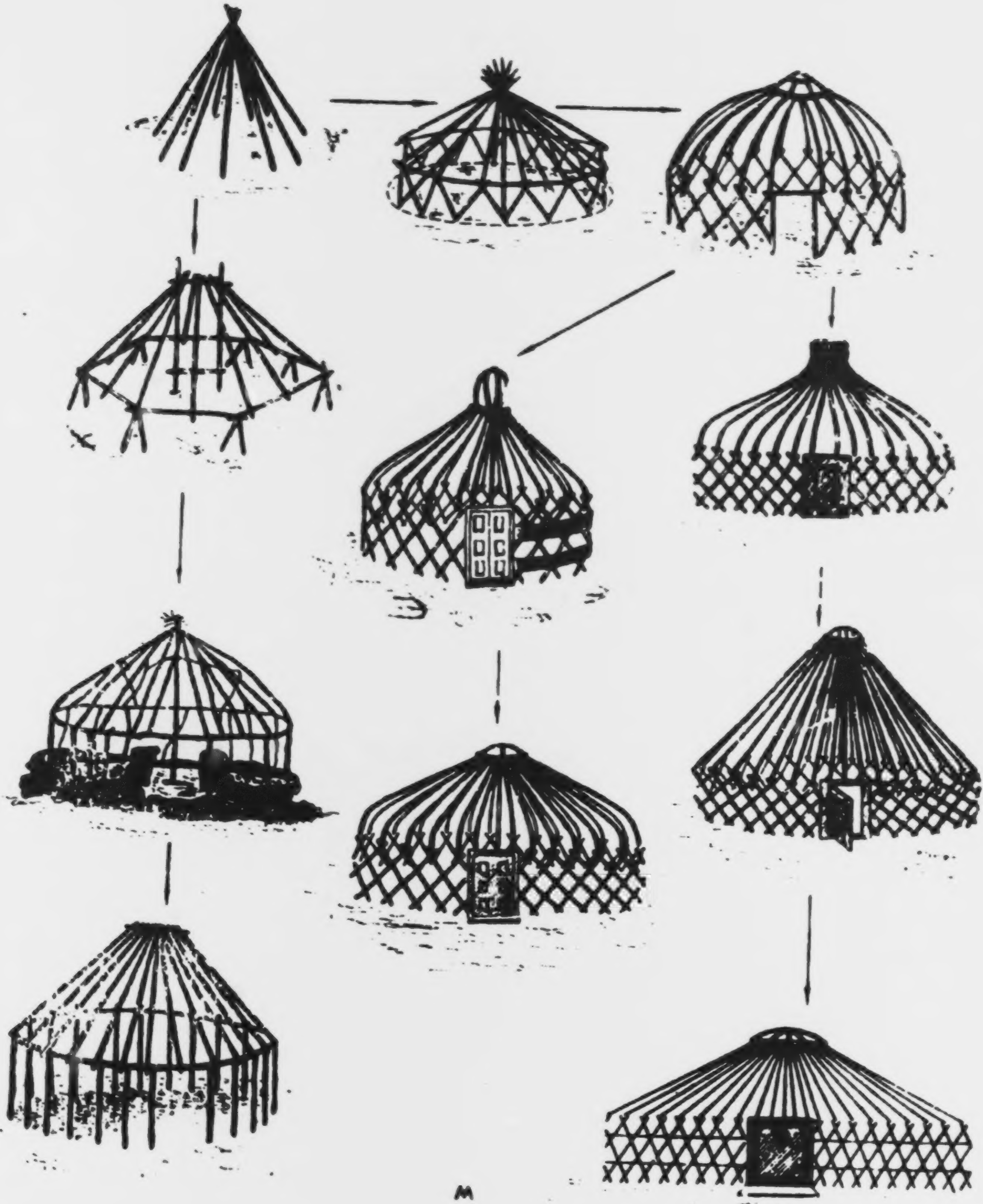
When sleeping, family members and guests had fixed positions. All slept with their heads toward the altar and their feet toward the door. The sleeping positions were:

A. Lamas and important guests
B. Parents
C. unmarried daughters - minor guests
D. children - important guests

EXERCISES TO ACCOMPANY
"Technology of the Steppes" and "Yurt of the Steppe"

1. Define the term technology.
2. Do the steppe people have technology? Explain your answer.
3. Make a list of the skills that were needed to survive on the steppe. Make a list of skills that are needed to live in the U.S. today. Compare the two lists for similarities and differences. Would you be able to survive and prosper on the steppe with your skills? Would the Inner Asian be able to survive in the U.S. today with his skills?

4. Go back to the retrieval chart that you and your classmates completed at the beginning of this exercise. Now that you have read something about the way people on the steppes actually do live, fill in a new chart with accurate information. Compare your two charts.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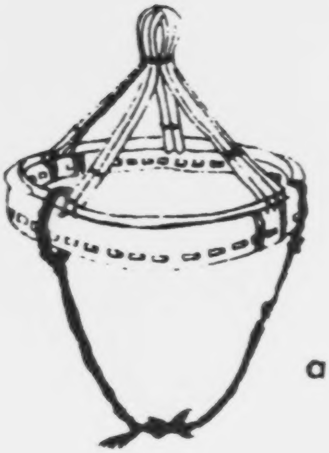

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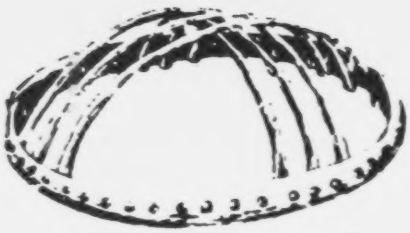

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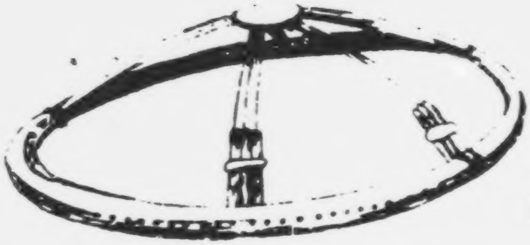

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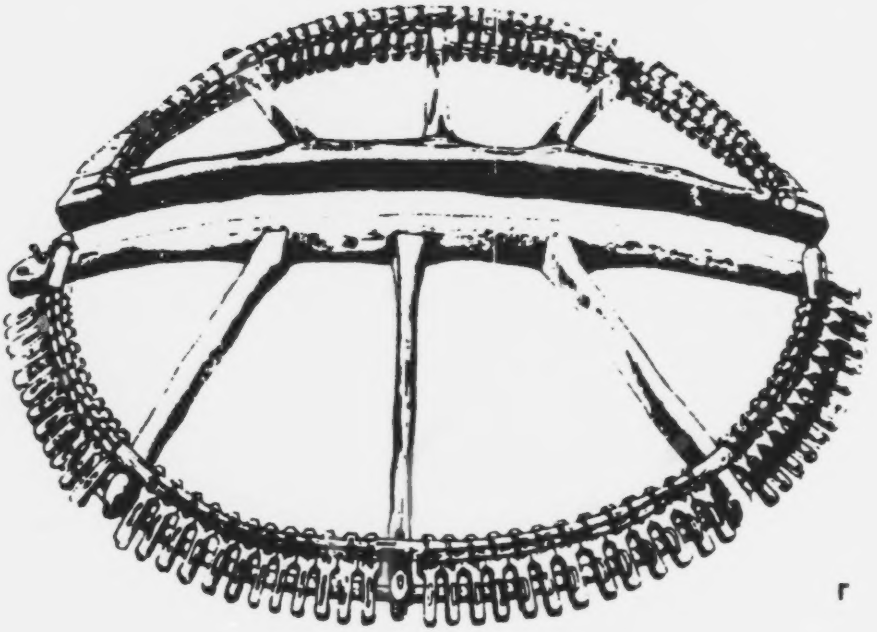

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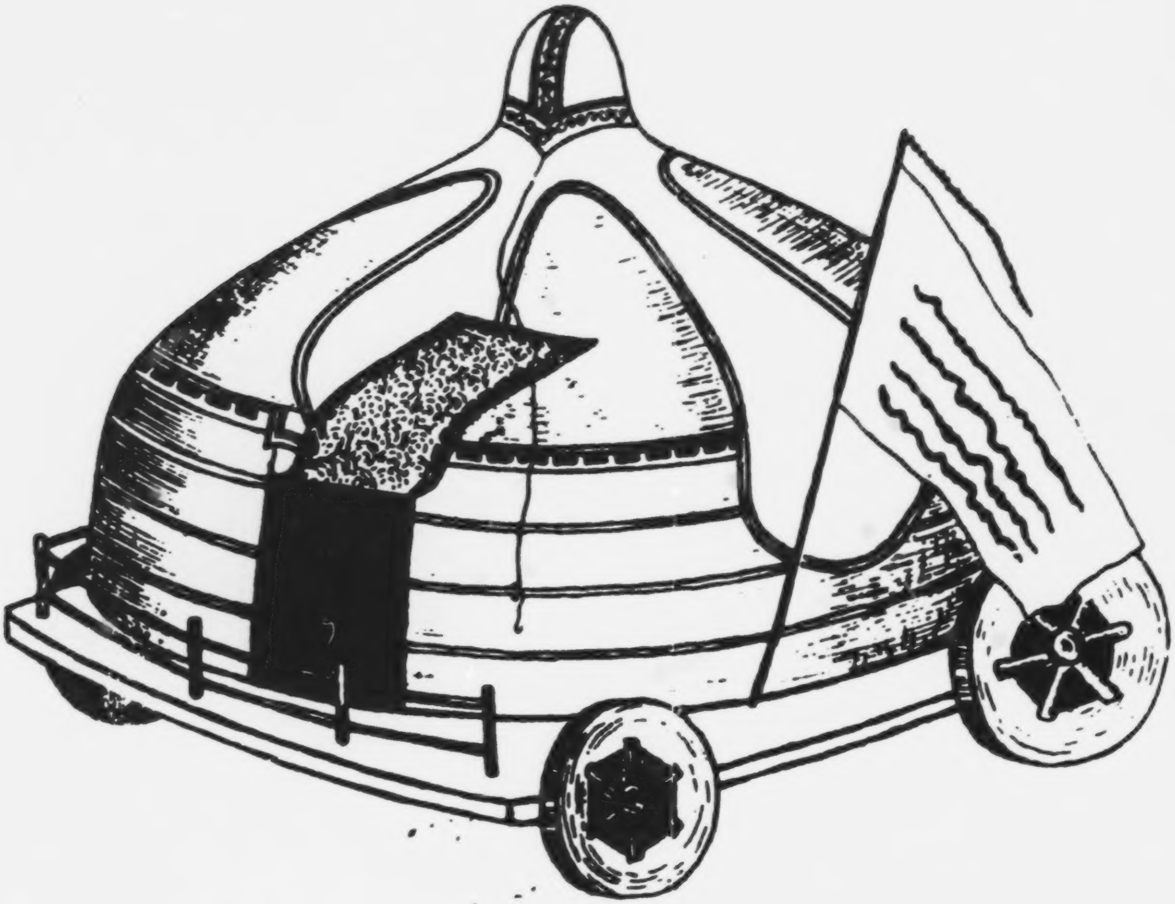


22

KNOWLEDGE FOR SURVIVAL

In order to survive on the steppe lands you must make wise and accurate decisions. Answer the following true-false questions.

A wrong answer could mean your death if you were on the steppe lands.

____ 1. One can survive if you have only a male and female sheep through the winter on the steppe.

____ 2. Living on the steppe one would have to maintain a pattern of movement from one pasture land to another.

____ 3. Two or more people are necessary to milk a mare.

____ 4. Smoking a pipe would save one's life.

____ 5. Teepee would be a good home on the steppe.

____ 6. Chickens and pigs are excellent animals to raise on the steppe.

____ 7. Wearing of trousers are necessary on the steppe.

____ 8. A camel can carry your house.

____ 9. Horses, sheep, goats, and cattle can all be grazed together.

____10. Wood must always be chopped so that fire can be built for warmth.

Define the following:

technology
agronomist
husbandman
midwife
sedentary
nomadic

You have read about what skills and knowlege are necessary for survival on the steppes. If an Inner Asian person were to be put down in the middle of your town, what skills and knowledge would he need in order to survive in our society? Write a paragraph advising this hypothetical Inner Asian visitor about what skills and knowledge he will need.

Vocabulary Words

List I

technology
steppe
card
lattice
felt
shear
yurt
nomad
diameter
lama
sedentary
agronomist
husbandman
Parthian shot
migration
drought
utensils
koumiss
curds
dung
corral
caravan
midwife
slaughter

List II

primitive
survival
environment
origin
nationality
isolated
implements
inhabitants
staples
sparse
concentrate
perimeter
barometer
ornaments
encampment
originated
depression (land)
precipitation
density

TRUE-FALSE ANSWERS FOR
KNOWLEDGE FOR SURVIVAL

1. TRUE - Breed the two animals, kill the male to eat, and then survive on the milk products when the female has her young.
2. TRUE - All animals require different kinds of pasture land and the grass must not be completely eaten.
3. TRUE - One to bring the colt to begin nursing, the mare will release her milk, the colt is pulled away and the second person then milks the mare.
4. TRUE - It is used as a barometer to predict the weather changes.
5. FALSE - The strong winds from the steppe would blow over a teepee. The yurt is a much better design for the steppe.
6. FALSE - They are not animals that can be herded from horseback.
7. TRUE - Necessary when riding a horse constantly, and also a protection from the harsh weather. Trousers were invented on the steppe.
8. TRUE - You have a moveable tent-like home.
9. FALSE - Horses and cattle crop the grass when eating, while sheep and goats pluck out the grass, roots and all.
10. FALSE - Little wood on the steppe. Animal dung is used for fuel.

CULTURE AND CUSTOMS
OF THE
INNER ASIAN PEOPLES

BIRTH OF A CHILD:
WHAT RULES SHOULD BE FOLLOWED?

Among most people of the Western world, including Christians, Jews, and Moslems, the birth of a child is an occasion for religious as well as family rejoicing. In Mongolia inside a big snow white yurt (tent) many people are gathered. All are dressed in fine silk robes. On the table there are tasty things to eat. A drink called Koumiss (fermented mare's milk) has been poured into a big china bowl. The occasion is the birth of a baby boy.

A white haired old man rises from the seat of honor. In his hand he holds the traditional Khadak (a folded blue silk scarf). He also holds a silver bowl with milk. There is silence in the yurt. The old man begins his prayer:

> "Grow up infant, and be
> diligent in your studies,
> watchful in your sleep,
> expert in your job,
> wise in your speech,
> just in life,
> a leader during festivities,
> and a good warrior in battle..."

This is a rather big request for a newborn child. This blessing has been handed down from one generation to another. It includes the ideas that most people consider to be important for a happy life. The prayer also includes a moral and ethical program for the child's education. Let's take a closer look how these ideas came to be important first to Inner Asia, then to ourselves.

BE DILIGENT IN YOUR STUDIES is another way of saying "work hard in school." The Mongols have always believed that knowledge is one of the most important conditions necessary for the development of the human personality. Mongol culture developed from centuries of contact with India, Tibet, and China. In the past 50 years advanced scientific ideas have come from Europe to enrich the lives of the Mongolian People.

BE WATCHFUL IN YOUR SLEEP. Nomadic cattle raising was the chief occupation in Mongolia for centuries. Almost all young men spent their lives watching over the herd that was their only wealth. A good herdsman had to know all the night noises and be able to waken with the rising sun. It was impossible for an arat (herdsman) to say, "I overslept." Too much sleep was regarded as a sign of laziness or of illness.

BE AN EXPERT IN YOUR JOB. This concept teaches people to be skillful in their jobs. We are to try constantly for improvement in our work. Since olden days the Mongol people have been known for their craftsmanship. They were builders of great temples and monasteries. Mongol engravers worked with gold, silver, and other metals. Others were busy decorating books. The yurt, the home of most Mongol nomads, is an example of high artistic skill combined with professional craftsmanship.

BE WISE IN YOUR SPEECH. The child was taught to use his language carefully and to perfect his skills in communication. Traditional folktales allowed the Mongols to develop colorful spoken language long before the majority of the people could read and write. In traditional times there existed a custom in which each Mongol worked hard to use "graceful speech," and sometimes even poetry. The poetic greetings and farewell wishes that have come down to our day, show us that the Mongols were skillful in the language arts.

BE JUST (HONEST) IN LIFE. This general idea or concept means that it is important for all of us to follow certain moral and ethical rules that have been formed over the years. The Mongols were taught to respect their elders and to be just and fair in their dealings with other people. Honesty was an important virtue to the nomadic herdsmen.

BE A LEADER DURING FESTIVALS. In every society there is a need for participation in group activities and a willingness to help lead and direct the activities of the group. On the other hand, there is a need to relax and have a good time at a party. The Mongols loved festivals and the fun and games would go on for many days.

BE A GOOD WARRIOR IN BATTLE. One had to fight nature, animals, and other men to survive on the steppes of Inner Asia. The Mongols are pictured in the military textbooks as some of the finest warriors on horseback in all of recorded history. Survival was and is the first law of nature to the Mongols.

QUESTIONS/ACTIVITIES

1. If we in America were to have the same kind of ceremony for a newborn child, what words of wisdom or moral teachings would you want your child to follow? Write about such a ceremony.

2. How is your list similar to or different from the traditional beliefs of the Mongols?

3. What is it that all people are attempting to do as they set down goals for their lives?

TWO VIEWS ON MARRIAGE:
MONGOLIA AND TIBET

Birth and Marriage in Tibet

To most American families, birth and marriage are regarded as very important family events. They are an opportunity for various members of the family to get together and celebrate. Normally, there is a party and gifts and greetings are given to the newborn infant or newly wedded couple. Americans and Europeans are not the only people who celebrate these two occasions. High on the plateau of Tibet, age-old ceremonies are carried out that make an interesting comparison and contrast with the ways we celebrate birth and marriage.

The Tibetan birth-feast, called Tsas-Ton, is held one week after the baby's birth. All the relatives meet at the home of the mother and infant to celebrate the child's birth. All the guests bring presents to the mother. Even the very poor give some kind of a gift. People then have dinner, and the entertainment ends with a large bowl of Chang, Tibetan barley beer, being drunk by the guests.

The naming feast (Ming Ton), which is similar to our christening ceremony, is held just one year after the birth. The child is taken before some great lama (priest). The family makes an offering in money or grain to the Churchman, according to their ability to pay. The lama draws the child's horoscope and picks the child's name. The name is usually a Buddhist term. A boy might be named "Lozang" (the intelligent) or "Dorje" (the thunderbolt). Popular traditional names for girls were "Padma" (the Lotus) or "Drolma" (name of a goddess).

A traditional Tibetan marriage was a complicated family affair. The girl's uncle (one of her mother's brothers) was the one who actually made the final decision. Sometimes it was difficult to get his permission and the groom and his friends had to kidnap the happy bride. The couple would then elope, and go for a honeymoon in the hills.

In most cases an astrologer was called in to pick the lucky day for the wedding. The arrangements were made by one or two Bar mi (go-betweens) after they had received the uncle's approval. The next step was to have the go-betweens give the marriage proposal to the girl's parents. If the girl's parents agreed, then and only then could the marriage take place.

The marriage festivities generally lasted for three days at the home of the bride's parents. Friends and relatives gave the bride presents and the bride's parents gave her a going away gift, called a dowry, consisting of cattle, clothes, jewelry, furniture, etc.

Before leaving the bride's family home the gods that the family worshipped were prayed to by a Bonpo (a religious leader). This priest performed a ceremony which asked for blessings and long life to the new bride.

After this the bride rode to her husband's house. She was led by a man on a white horse. Upon arriving there were more ceremonies at the groom's house. There was a marriage dinner and the groom's friends and relatives gave the newlyweds presents. The relatives were responsible for providing the marriage feast.

Later the Bonpo lama gave the bride a new family name. Her new name related her to her new mother-in-law. The next step in the ceremony was performed when the bridegroom and bride were joined together with a six inch piece of wood held between their lips. A handful of wool was placed in the hands of the bridegroom. He drew out some fibers and the bride took it from him and twisted it into a thread. This ceremony was symbolic of the couple's first work in a happy marriage. There followed a time for singing. The bridegroom then paid the bride's escort and the festivities came to an end.

QUESTIONS AND ACTIVITIES: To discuss or write about

1. Based on your family experience, how are births and marriages celebrated by your parents and relatives?
2. In what ways are these customs similar to or different from the way many Americans celebrate births and marriages?
3. What are your views on marriage for love as opposed to marriages planned by the family?
4. Based on what you have read, create your own play in which the girl's uncle, the go-between, and the parents meet to discuss the marriage. What would they be interested in? Why?

"We Wish You Happiness"
Marriage in Mongolia Today

Weddings today in Mongolia take place in the Wedding Palace, a large ornate building in the center of town. Inside the palace at Ulan Bator, the hall is decorated with fine carvings and a large mosaic panel of colored stones, which is the symbol of the Mongolian People's Republic. A mosaic of a lotus, the symbol of purity, is also found.

As the wedding party enters the palace, soft music can be heard. The young couple and their attendants and relatives walk up the staircase to the main wedding hall.

Today young couples marry for love rather than having their mate chosen for them by their parents. A bride price is not requried today, nor is it the custom to cover the face of the bride. However, two customs are still followed today. The bridegroom receives a khadak (a blue silk scarf) and a bowl of milk (Koumiss) from the bride's parents. Both of these seem to mean that the groom is accepted by the bride's parents as their son and the head of a new household.

In the wedding hall the bridal couple is given a speech by the wedding official. They are asked if it is their intention to marry, and rings are exchanged. The couple then receive their marriage certificate and go to a small reception hall to greet their relatives and friends and drink a toast. As in most countries the memory of their wedding day will become one of the most important in their lives.

MONGOL HAIRDOS

World fashions have not been felt in Mongolia. The Mongols still cling to their national attire, but it has been greatly simplified. However, the clothing has kept the vivid colors for which the Mongol clothing is known. This cannot be said for the hairdos. The beautiful, thick braids for which the women were famous have given way to modern styles. Few Mongols today probably know the special customs or traditions that used to go along with Mongol hairdos for both men and women. In the past a visitor could tell by looking at a person's hairdo her age, marital status, and even income.

The hair of a baby was not cut for several years. Boys received their first haircut between the ages of 3 to 5, while girls were usually 4 or 5 years old. The ceremony of cutting the mother's hair or baby hair was a special event. It was usually done in the spring of the year.

The honor of cutting the child's hair was given to an elderly person with a big family. The hair was cut with the mother's work scissors. When referring to the ritual of the first haircut, the Mongols never used the word hair. Because of the Mongols great love and respect for their children, they used words they would use when addressing important and honored guests.

By today's standards the ritual of the first haircut seems strange. Actually it was symbolic of the girl's beauty or the boy's manliness. The boy's hair was cut very close with only a tuft left at the top of the head. The girl's hair was also closely cut, but two tufts were left - one on either side of her head. As the hair grew, the hair between the tufts was kept very short. The tufts of hair, however, were never cut.

Girls wore this first hair style until the age of 14. The tufts at each side were braided. Only after the age of 14 could the girls begin to grow hair between the two braids. At 18 a girl was considered old enough to get married. She would then grow bangs on her forehead. When a girl married her bangs were pulled back and tied with a ribbon. She parted her hair in the middle and wore a single braid down her back. At age 25 women had the privilege of wearing two braids.

The boys meanwhile wore their tuft in a braid. The Mongol men wore their hair simply, usually a braid. However there was a great variety in the men's beards and mustaches. Every beard and mustache had a special name and could be worn only by certain people or by men of a certain age group. Soldiers usually wore long mustaches which hung down at the ends of the mouth. An older man usually wore a thick beard and mustache. The old men wore goatees. And young men wore a thin mustache or a small trimmed beard. Those who wore mustaches and beards at a mature age had to follow the strict rules which sent along with their age and social standing.

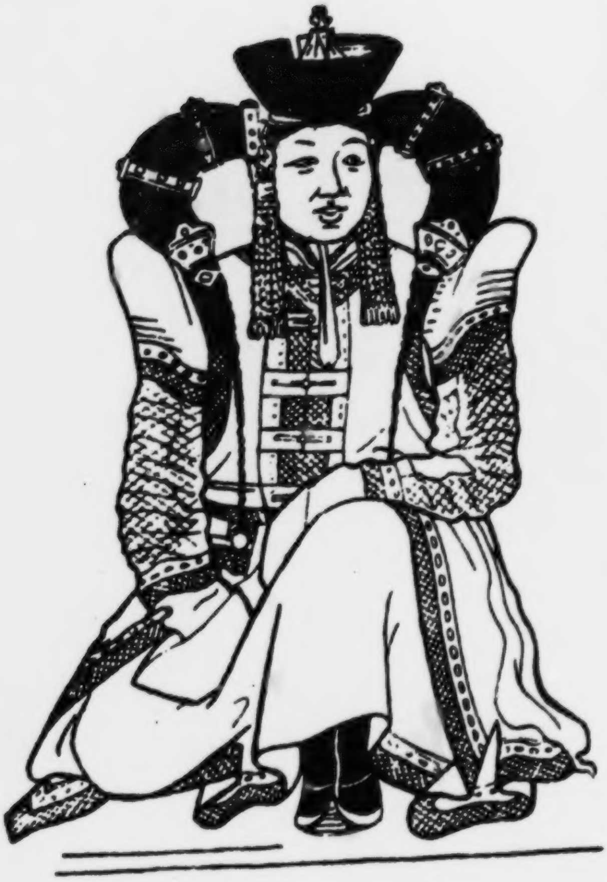
QUESTIONS AND ACTIVITIES

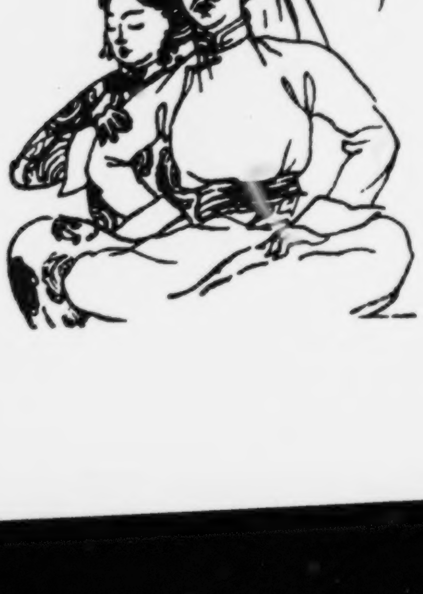
1. What importance do we place upon hair styles in our society?

2. What can we tell about a person by the way the hair is worn in the U.S.?

3. Why do you think hair styles change?

4. Try your skill at descriptive writing. Describe a hairdo - perhaps an "afro", a crew cut, or a pony tail.





MONGOL SAYINGS AND PROVERBS

It has been said that the sayings and proverbs of a people reflect not only their traditional views on religion and philosophy but also the feelings of the common people as they go about their daily work. If this statement is true, what image of the Mongols is reflected by the following sayings and proverbs?

1. Knowledge is the greatest wealth.
2. Ask and you will find, try and you will know.
3. Learning a subject is like putting a gem into your pocket.
4. Many stars adorn the sky, much knowledge adorns the human mind.
5. He is wise who remembers his mistakes.
6. Friendship is the crown of knowledge.
7. He who is friendly with the people is rich.
8. Truth is power.
9. You cannot keep out the sun with your hand nor crush truth by force.
10. He who works with others accomplishes much.

QUESTIONS

1. What key words reappear as the subjects of these ten sayings and proverbs? List them.
2. What characteristics of the human personality did the Mongol value as important?
3. How might we express these same ideas?

MONGOL TRADITIONS:

WHAT WOULD YOU DO WITH A KHADAK?
(Ha-dak)

The Khadak, A Symbol of Respect

Americans are great givers of gifts. Many of our gifts are very fancy and expensive. According to our traditions, we give candy on Valentine's Day, flowers on Mother's Day, and special gifts are presented on birthdays and anniversaries. In Mongolia the symbol of wealth, respect and honor was, and is, the Khadak, a narrow strip of silk cloth folded several times.

The custom of presenting someone with a Khadak came to Mongolia from India, through China and Tibet. It used to be presented on all special occasions, such as proposals of marriage, the building of a new yurt (tent), in meetings with old friends, the welcoming of guests of honor and older relatives. The Khadak was tied to a steed during the nadom, festival horse races. In short, it was used as a good luck charm by Mongolians.

A Khadak was also presented to someone who was asked a request or favor. If it was returned to the owner, it was understood without words that the request was either rejected or would not be carried out.

There is a special ceremony for the presentation and acceptance of a Khadak. During the celebration, when a guest is asked to start a song or story, the host in the yurt presents him with a Khadak saying: "You are known as a singer at feasts and a wrestler at festivals (nadoms). I ask you to start a song." Then he pours out a cup of milk, vodka, or koumiss (fermented mare's milk). The host bows to the guest and hands him the drink together with the Khadak. If the guest agrees to sing, he accepts the Khadak. Having fulfilled the host's request, the guest drinks the beverage out of the cup and only then rolls up the Khadak and hides it. If the guest cannot carry out the request, he accepts the Khadak first as his host's gift, and then, explaining the reason of his refusal, returns it to the host.

The Mongols usually present the Khadak folded three times and hanging from one's outstretched arms. If the folded edge of the Khadak is turned to the guest, it means: "Let my gift presented from a pure heart bring you luck." The guest must accept the gift by taking it in both hands.

Khadaks differ in size and patterns and each has a special meaning. If you present a Khadak to your parents, it is covered with symbols and images that show happiness and well being. The Khadak is presented as an expression of respect.

The size of Khadaks differ greatly. A small one is about 9½ to 11 inches long, a middle sized one 55½ to 58½ inches, while a long Khadak is usually 123-151 inches long. The size of the Khadak used relates to the amount of respect or the importance of a request.

A Khadak is usually decorated with Tibetan, Chinese, Manchurian, and Mongol-styled characters and symbols of wealth, well being, and long life. A Khadak may have other patterns too.

Khadaks normally come in many different colors. The most widely used color is sky blue, which is the Mongol favorite color. This color is the symbol of eternity. There are many beautiful adjectives used with the word Khadak in the Mongol language. Many of these have a religious tone to them. One favorite one is "sacred, never fading eternal Khadak." The person presenting or accepting a Khadak must repeat one of these verses in his speech.

Unfortunately, in America we do not have something that is exactly like a Khadak because we do not give the same gift or symbol on every occasion. However, if our culture did have something like a Khadak, list some of the times in the last year you would have received one. At what times and to whom would you have given one? Why?

1.

2.

3.

4.

MONGOL HOSPITALITY

When you have a party in your home, how do you treat your guests? If you are like most Americans, teenagers or adults, you probably welcome them with enough food and drink so that they will go home at the end of the evening feeling that they have had a good time. This is the modern American view of hospitality.

The Mongol people are faithful to their ancient cultural traditions. Their rich folklore is filled with respect for man, for the woman and mother, and for one's elders. This is the basis for Mongol hospitality and friendship. One Mongol proverb says, "Happy is the man who has guests, happy is the house outside of which guest's horses always stand." This is like us asking "Are there always a lot of cars parked in your driveway?"

Indeed, it is the greatest shame when the host fails to give enough food to eat and tea to drink. Traditional treats must, like a coke in our refrigerator, always be at hand. A good host is one who is willing to offer all he has both day or night.

The meal always begins with tea, which has butter and roasted barley or wheat added for fragrance and taste. Tea must always come with milk because, according to the ancient symbols, "white" is the color for pure feeling. Tea with milk shows that one's hosts are friendly and sincere.

According to custom, the visitor must touch all dishes served as a sign of respect for his hosts. In the same way, American children are taught to try all dishes when they are a guest in another's home.

Tea is followed by dishes of meat. By tradition, Mongols divide animals into "warm-nosed" and "cold-nosed" groups. Horses and sheep are considered to be warm-nosed animals; cattle, goats and camels are cold-nosed. For the Mongol "warm" stands for a sincere friendly attitude. Cold, on the other hand, means indifference. As a result, to make a good impression you would serve your guests lamb or mutton. You would never serve goat meat or beef to a good friend.

The best cut of mutton is the hindquarter complete with the fat tail. At important occasions, the oldest and most respected male guest is asked to carve the meat. But before he does, he puts on a hat as a token of respect. Holding a knife in his right hand, he slashes the fat tail three times. After this he slices off a long thin strip of meat from the right side of the roast. He passes this on to other guests to show that he is sharing with them his luck and good fortune.

In recent years Mongols have accepted certain foreign customs, such as the handshake and the clinking of wine glasses. However, they have fit this into their own rituals. As a token of respect, the hand of a guest is shaken with both hands. When clinking glasses with their guest, the host will express respect by touching the middle or bottom of the guest's glass with the rim of his own glass. Before sipping the wine, the guest will touch the top of the liquid in his own glass with the fourth finger of his right hand three times. He then touches his forehead or chest and only then begins to drink. This act means that he is giving the first drops of wine to the blue heavens and the homeland and house of his hosts.

When talking, Mongols traditionally hold hands so that the palm of the right hand lies in the palm of the left hand. This shows togetherness and mutual respect. The same gesture, together with a light bow, may express gratitude, greeting or farewell.

In the "ger" (Mongolian tent or yurt), the entrance always faces south. The eastern or right hand side of the tent is for the lady of the house. The western or left hand side is for the males. The northern side is most honored and is for the honored guests.

Mongols usually sit on the ground which is covered with felt or woolen carpets or rugs. As in many Asian cultures, your posture and way of sitting showed respect to one's elders and one's host. One style is sitting on bent legs. This posture is shown in the picture of the woman in the headdress on the next page. When seated on the eastern side of the ger, a man squats on the right leg, the left one bent at the knee. He is expressing his readiness to rise to defend the home and the fireside of friends.

The older man, pictured to the left, squats in what is sometimes called the Turkish style. This style is used in the informal family setting; however, it dates from the great khans (chiefs) and lamas (priests). This position was also for old or

honored people. Children and commoners were not allowed to sit cross-legged.

These are just a few of the many customs which are based on respect for the person, for one's seniors and one's hosts. Mongols are always happy to welcome any traveller as a guest or friend.

Questions to consider based on the reading:

1. Americans have many small customs that we follow when we greet our friends, talk to them, and offer them refreshments. What are some of our hospitality traditions?
   Example: glasses with ice for cold drinks served from cans or bottles, cream and sugar passed to persons drinking coffee or tea, paper napkins with food or drinks.

2. When we have special meals for family or friends at Thanksgiving, birthdays, or religious holidays, what traditional customs are often followed in the serving of the meal?

3. Body language (how we sit, stand, look, move, etc.) shows a good deal about how we relate to people. Describe some of these examples of body language. What ones show respect, or a disregard for others?

4. A socio-drama: with a classmate or with a group, investigate the hospitality customs of another society. Plan and rehearse a playlet that shows some of these customs. Some interesting examples to try might be the hospitality customs of Japan, the Eskimos, Southern hospitality prior to 1900, or of the Mexicans.

5. A socio-drama: with a classmate, demonstrate the hospitality customs of the Mongol people. Have your classmates evaluate how successful you were in demonstrating some of the customs.

ཕྱི་ལོ
1976

རབ་ཀྲུལ་མེ་འབྲུག
FIRE-DRAGON YEAR

TIBETAN CALENDARS

TRADITIONAL TIBETAN
LUNAR-WESTERN CALENDAR

Tibetans use a lunar calendar that is based on the moon and the seasons of the year. The example that we have in this unit is for our months of September and October for the year 1976, or the Fire-Dragon year on the cycle of 12 animals in Tibetan mythology.

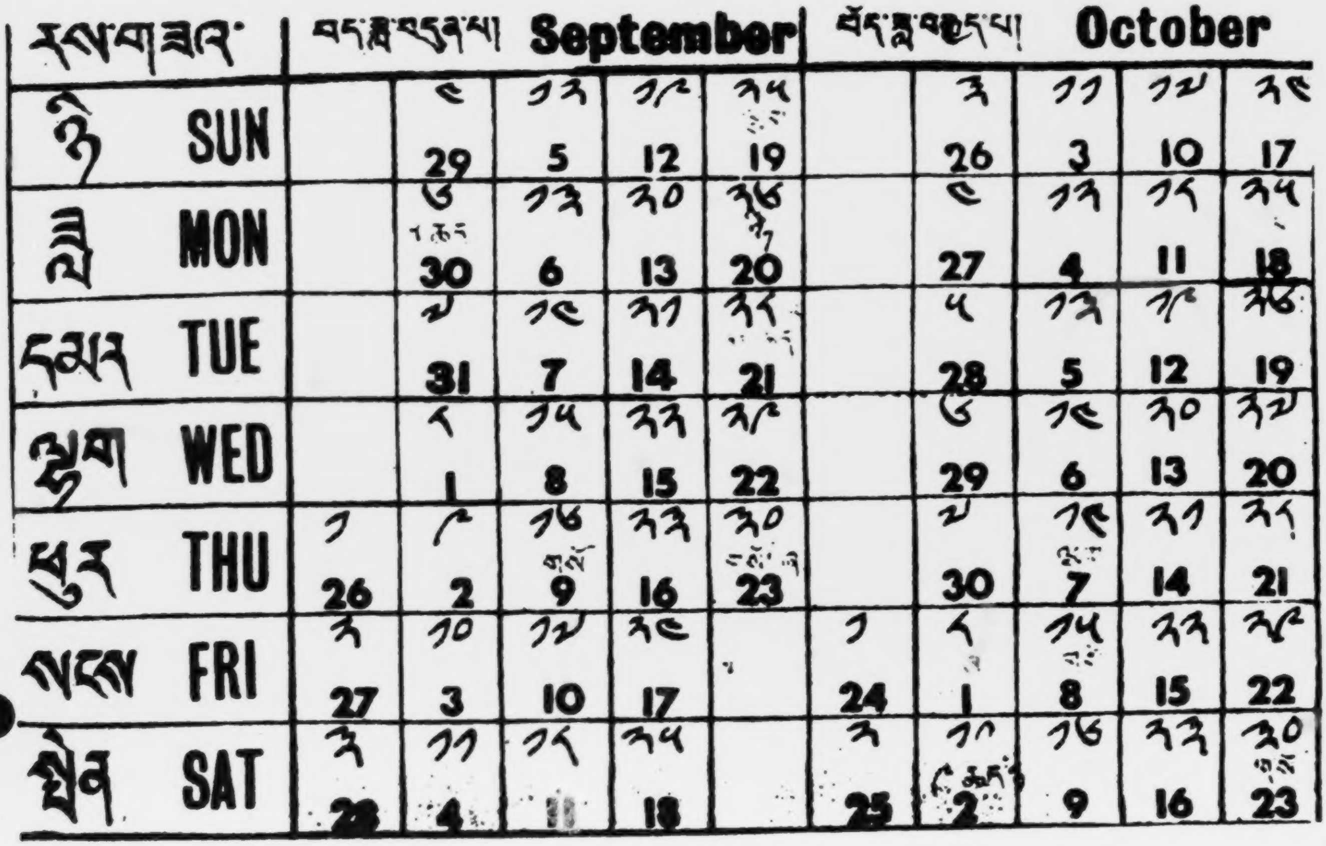
The calendar on the next page is an attempt to fit their traditional lunar calendar over the top of our western or Gregorian calendar. Each month of a Tibetan calendar has 29 to 30 days. As a result when this calendar is placed over our calendar it appears that the dates of the last month are carried over to the new month. However, when you learn the Tibetan number that is taken from the ancient Sanskrit language, you will see that the months do actually start with the number "one". The following is a chart to help you with your numbers:

1. ༡ 2. ༢ 3. ༣ 4. ༤ 5. ༥ 6. ༦ 7. ༧
8. ༨ 9. ༩ 10. ༡༠ 11. ༡༡ 12. ༡༢ 13. ༡༣ 14. ༡༤
15. ༡༥ 16. ༡༦ 20. ༢༠ etc. and 30. ༣༠

If you have mastered the writing and reading of your numbers 1 through 30, look at your calendar. You will find that the numbers do not always come in order and that we actually skip some numbers. For example, October 6 and 7 on our calendar, both have the same number "24" (༢༤) in Tibetan. The result is that some days the numbers are repeated and then the numbering system jumps one number when it starts up again on the following day. The reason for this seemingly strange system is religious. The Tibetans feel that some days of the lunar month are more important than others and they construct their calendar to show this belief.

QUESTIONS AND ACTIVITIES

1. Copy down the Tibetan numbers and after you think you know them fairly well try to use them in an easy math problem such as 2 + 3 = ____, a more difficult math problem such as 7 + 9 = ____, or a very difficult problem 27 + 16 + 85 = _____. What do you find you have to do with these Tibetan numbers to make them "work for you"?
2. Try to do all the three problems: "2 + 3", "7 + 9" and "27 + 16 + 85" using Roman numbers II + III, VII + IX, XXVII + XVI + LXXXV. What problem do you have here? Which of the two systems, Roman or Tibetan, is harder and why?
3. Do additional math problems using problems of subtraction, simple multiplication, or division.



རེས་གཟའ་	བོད་ཟླ་བདུན་པ། September					བོད་ཟླ་བརྒྱད་པ། October				
ཉི SUN		༤ 29	༡༢ 5	༡༩ 12	༢༥ 19		༣ 26	༡༡ 3	༡༧ 10	༢༤ 17
ཟླ MON		༦ 30	༡༣ 6	༢༠ 13	༢༦ 20		༤ 27	༡༢ 4	༡༨ 11	༢༥ 18
དམར TUE		༧ 31	༡༤ 7	༢༡ 14	༢༨ 21		༥ 28	༡༣ 5	༡༩ 12	༢༦ 19
ལྷག WED		༨ 1	༡༥ 8	༢༢ 15	༢༩ 22		༦ 29	༡༤ 6	༢༠ 13	༢༧ 20
ཕུར THU	༡ 26	༩ 2	༡༦ 9	༢༣ 16	༣༠ 23		༧ 30	༡༤ 7	༢༡ 14	༢༨ 21
པ་སངས FRI	༢ 27	༡༠ 3	༡༧ 10	༢༤ 17		༡ 24	༨ 1	༡༥ 8	༢༢ 15	༢༩ 22
སྤེན SAT	༣ 28	༡༡ 4	༡༨ 11	༢༥ 18		༢ 25	༡༠ 2	༡༦ 9	༢༣ 16	༣༠ 23

SHATAR: MONGOL CHESS

India is considered the birth place of chess. From here the game spread into Persia, then China, and then to all parts of the world. This game finally reached the wide Mongol steppes. There the nomad cattle breeders, people with a very rich imagination, created their own form of chess called Shatar.

According to the ancient belief of the Mongols, the masters of the game live to a very old age. The greatest masters are considered almost "immortal." In this legend a certain khan (chief) was to die while playing chess. The Lord of Death sent his messenger for him. But the old khan was an excellent chess player. The khan was doing so well in his match against his opponent, the messenger stopped to watch and forgot all about his mission of death. The khan remained alive and well and enjoyed playing his favorite game for many years.

Chess has introduced much that is new into the Mongol graphic arts. Many generations of unknown craftsmen, workers in ivory, wood, and stone, used their talent to create chessmen and left behind true works of art.

Mongol chess pieces come in many different forms: The King may be shown as a stern khan seated on a throne. The Black King might be in the form of an archer, while the White King might be molded into the form of an officer riding on his horse. The Queen is replaced, among the Mongols, by the figure of a dog.

Since earliest times the dog has been the true friend of the cattle breeder and guardian of the herd. For this reason the dog has such a place of honor in the national game.

The Bishop's place in Mongol chess is taken by the camel (tehmeh). Each carving master develops his own image. Some molded a figure of a camel, while others showed a camel playing with a little boy. One fine artist made a chess piece showing camels fighting.

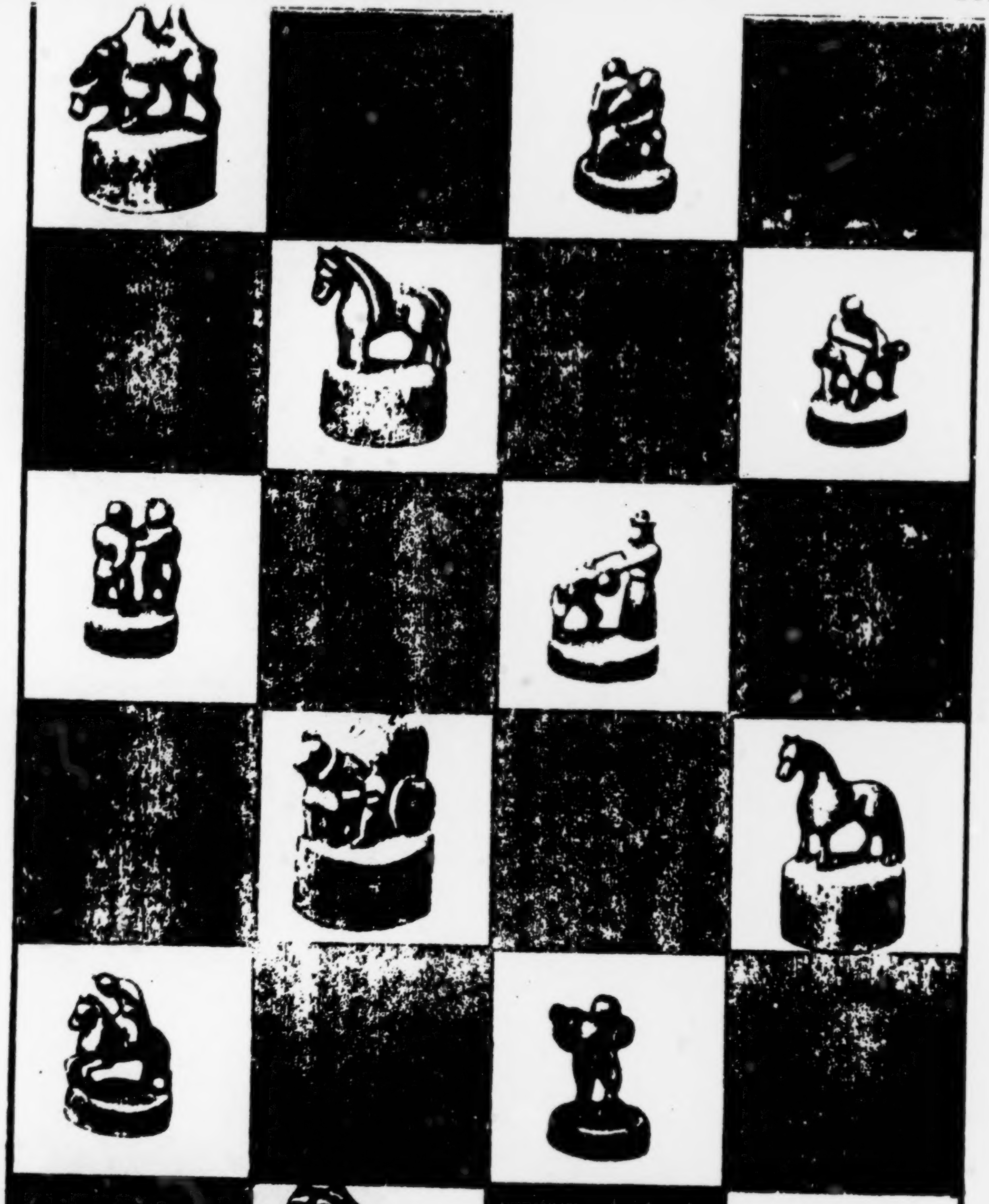
The Knight piece used in chess is replaced by the horse (mor). The entire life of a Mongol was tied to his trusty steed. An old story says, "a Mongol is born in the saddle and he dies in the saddle." The carvers put much of their love and talent into the figure of the horse. Many moods and movements of the horse are molded into the figure. Sometimes the tiny piece of wood show moods ranging from joy to fury.

The Rook (tereg) also has its own features in Mongol chess. It is shown in the form of a carriage or cart driven by two horses. Modern carvers often make the Rook in the form of a tractor or car.

The Pawn is shown, in keeping with old tradition, in the form of fighting boys and is called *huu* (Child).

The rules of Shatar differ greatly from chess in Europe or the United States. A complicated arrangement of checks exists in Mongol chess. Every check has its own name depending upon the chessman who makes it. "Mate" may be given by any piece except the Knight. Only the Queen's Pawn is allowed to move up two squares on the first move, and none of the others.

Shatar is an interesting and important feature of the Mongol's spiritual life. The beautifully carved chess pieces are samples of art. The mixture of the game of chess and art has enriched human culture as a whole.



MONGOL ARCHERY

Archery is growing in popularity as an interscholastic sport for high school girls and as a coed recreational activity. The United States men and women won Olympic medals for archery in 1972 games held in Munich.

Archery has an ancient history in Mongolia dating back to stone inscriptions made around 1200 A.D. One account written in the 13th century records an arrow shot 335 "spans," which is estimated at about 550 yards. Mongol warriors on horseback had a military tactic called the Parthian shot in which they turned around in the saddle and shot backwards at their enemies with a deadly effect.

In archery the Mongols use a compound bow, built up with layers of horn, sinew, bark and wood. The Mongol bow when unstrung is not straight like bows used by our American Indians. It is curved as if it were a bow having an invisible string. To string the Mongol bow, the two ends are bent back in opposite directions. The result is a bow that is now strung in the reverse of what it was before.

The Mongol bow was short enough to be handled on horseback, but at least as powerful as the famous English longbow of Robin Hood fame. The arrow carries three ribs of feathers set in such a way as to make the arrow turn with a screw-motion in flight, like a bullet from a rifle. On impact this arrow would dig deeper into the target. In a war or during the hunt this had greater killing power.

Westerners are used to seeing large round targets with bull's-eyes placed several feet above the ground. The Mongols shot arrows at a row of wooden blocks painted red, or at small leather boxes, called *surs*.

All the archers took the same position at a distance of about one hundred yards from the target. At first the bow was held parallel to the ground with the arrow on the string. As the bow was raised to shoulder height it was turned into the normal shooting position, one end up and the other back.

The arrows after leaving the bow string arch high in the air dropping in a curve to hit the low targets without overshooting or undershooting the mark. While the arrow is in the air, the long lines of spectators give a cry of triumph if the shot is good, or moan of despair if it is bad. These sounds are familiar to Americans who watch golf matches or bowling contests.

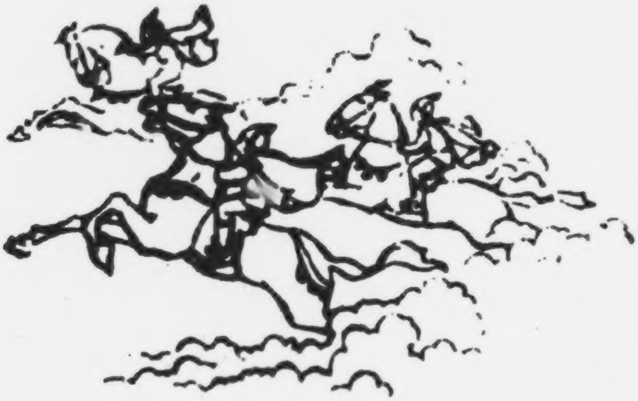
Archery in Mongolia is for everyone. Men and women do not compete against each other, but they use the same bows and shoot from the same distances. The archery match has three rounds in all, each archer shooting a total of twenty shots. The third round is the most difficult. During the third round the archers stand with their backs to the targets, swinging around and shooting at the word of command. The winner of the contest receives the title of *Mergen*, which means "warrior."

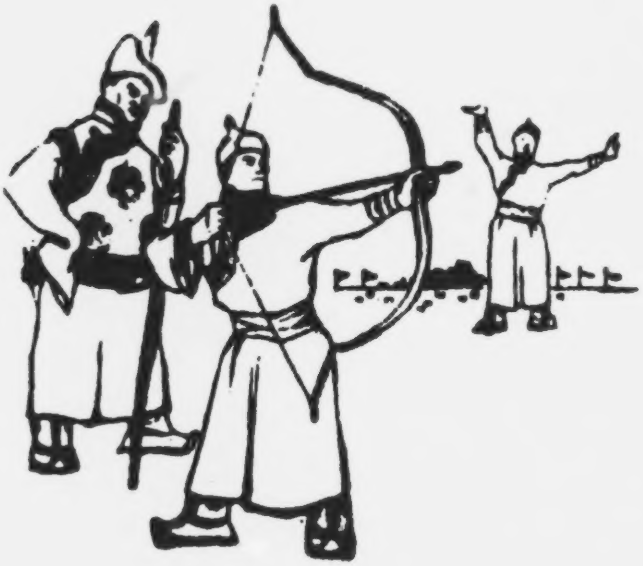
QUESTIONS AND ACTIVITIES

1. What makes the Mongol style harder or easier than the kind in which you may have participated?

2. Behind this story of how people shoot a bow and arrow are some very important facts about a people who once controlled the biggest single empire in world history. What are these important points that made the Mongol archer the most feared in world history?

3. Try your skill at descriptive writing. Explain, in writing, one of our skills or sports. Write your essay as though you were defining the sport to a stranger.





TRADITIONAL STYLE OF MONGOL WRESTLING

Across the country each winter, and particularly in the midwest, high school and junior high gyms echo with the sound of wrestlers in action on the mats. Wrestling is growing in popularity in America. Wrestling, according to some experts, is now and has been for some time the most national of all Mongol sports.

Some Americans are excited by basketball, baseball, football, or boxing, but the sport that warms the blood of the Mongols is free style wrestling. Practically every Mongol male has wrestled in boyhood and young manhood. Every spectator, young or old, understands the finer points. Every hold and every throw has its name. Every champion's career is remembered, and people talk about the details of matches that happened years ago.

American and traditional Mongol wrestling slyles differ greatly, beginning with the clothing the wrestler wears. Each Mongol wrestler wears heavy boots, a pair of very small tight-fitting bikini pants, and a pair of sleeves which meet across the back of his shoulders in something resembling a small jacket or vest. In Inner Mongolia wrestlers wear a jacket covered with metal studs, against which a man will grind his opponent's face if he gets a chance!

The style of the contestants is much more like that of professional wrestlers still seen on some television channels. They are showmen. The Mongol wrestlers come out on the field with a wild leaping dance in which they flap their arms in what is said to be an imitation of an eagle or buzzard.

Each wrestler has a coach. He chants in poetry the heroic skills of his champion during important matches. As each man goes to meet his opponent, his hat is taken off by his coach. All during the match, the coach stays close to his man. He appeals to the umpires if he thinks there has been a foul. At the end of the match the coach "caps" the winner by putting the hat back on his head.

A match is over when any part of the loser's body except the soles of his boots touches the ground. The opening hold is a head to shoulder hold in which each man grasps his opponent by the upper sleeve, or by the jacket-vest worn across the back of his shoulders. Some men prefer to have their arms above the other man's arms, while others prefer the under grip. There is often a lot of sparring before both men take hold. The grip may later be shifted to take hold of the other man's loin cloth, or to grab a leg. A type of side-swiping kick is allowed, to knock the other man's legs out from under him. However, a kick of the toe of one's boot against the other man's shin is not allowed.

Body balance is very important in all sports. In Mongol wrestling it is very important to take a position lower than your opponent's, a steadier position. From this position the wrestler can drive upward or drag sideways at the right moment. He must not crouch so low as to let the other man pile on top and crush him to the ground. For these reasons much of the time is spent, if the match is an even one, with the two men locked head to shoulder. They keep their backs arched, legs apart, and feet far back out of the reach of the opponent's feet. Some men work for a long match, wearing the other man down slowly for 30 to 45 minutes. Other wrestlers prefer quick shifts of weight and position to get the other man off balance and win the match by flinging the opponent through the air sideways, or over the shoulder.

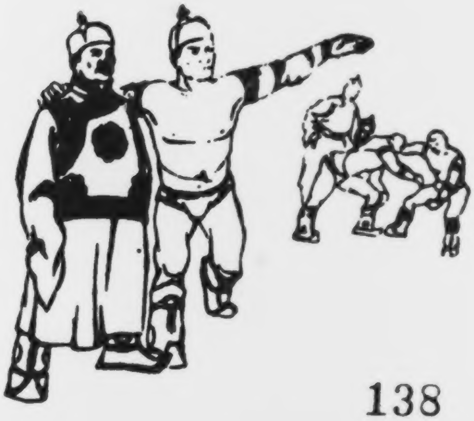
The old traditional style of Mongol wrestling (like sumo wrestling of Japan) is a part of every Nadom, or sports festival of the Mongol people. However, wrestlers from the Mongolian People's Republic are winning gold, silver, and bronze medals in modern international sports such as Greco-Roman and freestyle wrestling.

QUESTIONS AND ACTIVITIES

1. How does American school and college wrestling differ from the traditional Mongol style?

   a. position and holds b. method of winning or losing
   c. the role of the coach during the match d. time of the match

2. What advantages or disadvantages do you see in the Mongol's wrestling gear and in the way they go on the attack?



A UNIT ON
COMPARATIVE RELIGIOUS
BELIEFS AND PRACTICES

THE RELIGIONS OF MAN

Throughout the history of man, human beings have tried to find answers to those things in their lives that they could not understand. When reasonable explanations were not available, people have tried to explain the curious and the unknown through legend, myths, tradition, and religion.

People everywhere have tried to answer questions like these:

Where did we come from?
What makes the sun rise and rain fall?
What causes the changing seasons?
Where will I go when I die?
How should I live my life?
What must I do to be "good" and what must I avoid so that I will not be considered "evil"?
What behavior must we all follow if my group, the society in which I live, is to survive and grow strong?

Our culture gives us answers to some of these questions today. Some still remain a mystery to us.

Stop and Inquire

Look back over the above questions and discuss among your classmates your answers to these questions.

Note to the teacher

Stop and Inquire. Accept all answers at this point as valid expression of a belief. Do not allow the discussion to become a debate over the validity of beliefs. Strive instead for a variety of responses. Try and bring out in the class discussion that many answers that students give to the questions are based on religious beliefs, faith, and tradition. One way to generate more discussion would be to divide the class into small groups for discussion pulling the class back together for a general discussion after each group has had an opportunity to work with the questions.

If we remember that all people have struggled with these questions and that all people have formed answers that were serious answers to them, then we will not need to laugh at their attempts. When we begin to examine the religious beliefs of other people, we can begin, if we are skillful, to see how their religious beliefs help to shape their behavior just as our beliefs help to shape our behavior.

Some General Observations About the Religions of Mankind.

Several aspects of religion appear regularly in civilizations.

1. God or the gods' power and grace
    What is seen as the powerful force in the world?
2. Authority
    Who is powerful in the religion?
    Whose word is to be obeyed?
    Who is considered wise?
3. Mystery
    Why does a person die?
    Where does a person or a soul go when they pass on from this world?
4. Ritual
    What special festivals or ceremonies are held?
    Why are these festivals or ceremonies held?
5. Tradition
    How are the religious beliefs passed on from one generation to the next?

Each of these serves an important function in the religion.

As you read the following case studies, see if you can sort out the five aspects of religious beliefs listed above.

Case 1 - The Mongol Myth of Creation
(see attached page)
Case 2 - The Origin of Tibet and Tibetans
Case 3 - Shamanism

MONGOL MYTH OF CREATION

Case #1

Some of the most interesting questions in world history concern our beginnings as human beings. Almost everyone has asked the questions of how and when did we being. People around the world do not agree on a common answer to these questions. As a result, every nation creates legends and myths in which it explains the origin of everything existing on earth in its own way. Most civilizations of both the east and the west attempt to show that human beings were created by a divine force. The Mongols have a story of creation based upon the action of divine forces. This is their account of the genesis of earth.

At the beginning of time the earth we are living on did not exist. There was only the Milky Ocean (called Suun Dalai). It was great and endless and the waves were white with foam. The Exalted God-Creator (called Dzayan Tsagan Tengri), who lives in the heavens, in the land of the sunset, together with 55 other great and good gods, made the sea bird Angir from the foam.

Angir swam about the foam-covered ocean, dived deep into the water, and lived off the food in the sea. However, one day Angir said to the Creator: "It is lonely diving alone. I'd like to hatch some baby birds from eggs, but there is no place to do it."

"Well, could you get some black clay and red silt from the bottom of the sea?" the Creator asked. "From that clay and silt I'd make the earth for you and for others who would live on it."

"I've dived many times, but cannot see the bottom. I'll try again, maybe I'll reach the bottom," Angir replied, and taking a deep breath, plunged into the water. He stayed under a long time and finally surfaced very tired.

"Did you reach the sea bottom " the Creator asked.

"No I didn't, but I saw bottom deep below me. I'll rest a while and try again." Angir rocked on the waves, rested a while, breathed deeply and dove back into the water. He paddled long and hard with his webbed feet and wings until he reached the bottom. He dug into the red silt, dirtying up his white wings and feet, and scooped up some black clay in his bill and some red silt with his feet.

Again he paddled hard to get back to the surface of the great ocean. There the Creator gave the exhausted bird a hand and took the clay from his bill and silt from his feet.

"Let there be dry land!" said the Creator, and he flung the clay and silt into the sea. Immediately continents and islands appeared on the smooth surface of the great ocean. But, at this point, the evil spirit Shimnus moved up unnoticed, caught a small lump of clay in mid-air, and disappeared. The Creator-God didn't notice this, and neither did Angir.

After viewing carefully the continents and islands, the God-Creator rose to the heavens in the land of the sunset. The continents and islands that appeared on the ocean were beautiful and smooth. A blind man might walk on them without tripping. The newly formed beautiful and smooth earth became covered with sweet smelling grass and trees. But again the evil Shimnus turned up and scattered about clay he had stolen earlier, and where even pieces of soil from Shimnus' hands fell onto the continents and islands, there appeared mountains and cliffs, steep slopes and valleys.

Angir, who dirtied his bill in the muddy bottom of the deep sea and his wings and feet in the red silt, looks like that today, because the Creator said, "Let those marks remain with you and your descendants forever, so all will know you brought earth from the bottom of the sea for all living creatures."

That is why no hunter will ever kill Angir. Man must not do harm in return for kindness! Man must not be evil-minded like Shimnus.

1. Compare and contrast the story of the Mongol creation with the Book of Genesis Chapter 1 in the Bible.
2. List ways in which this story shows the influence that the open steppe and grass land had on the Mongols

and their outlook. How might this story have been written differently by people of a river valley or rain forest?

3. Compare this story of Creation with the theory of evolution as presented by Darwin, with the "Bang-Bang" theory of Creation, or the Japanese Creation myth.

ORIGIN OF TIBET
AND TIBETANS

Case #2

According to a very old and popular tale taken from Tibetan religious legends, this is how the Tibetan people originated.

It is said that in ancient times we do not even remember, Avalokiteshvara (Av-A-LO-KE-TESH-Va-RA) came down to this world in the form of a monkey. He wished to study and think about all things great and small so he hid himself away in a cave somewhere in the Tibetan mountains to meditate. In the cave, away from the troubles of the world, he spent days and nights in prayer and thought.

One day a temptress named Rakshasi came to visit Avalokiteshvara in his cave. She was lovely to look upon and a most pleasing creature. Avalokiteshvara found her very attractive, but refused to give in to temptation. The temptress Rakshasi said to Avalokiteshvara, "You must marry me and be my mate. If you do not, I will be so sad that I will kill myself."

He could not be responsible for a death, but he did not want to be a part of the material world. Avalokiteshvara,the monkey, did not know what to do. He journeyed to the holy mountain of Potala, far away on the coast of the Indian Ocean, and asked for divine guidance through his prayers. The answer came to him, "Take the woman for your wife and raise children."

And so it came about that the monkey really married Rakashasi and before long she brought six lively little monkeys into the world. As long as they were small and did not eat very much, they were a source of joy to their parents. But when they grew up and started to ask for more and more food, trouble began.

One day, when food was growing scarce, Avalokiteshvara, an old monkey now, took the six monkeys into the nearby forest so that they could feed themselves. He left them alone.

After three years the monkey returned again to the forest. He found to his great surprise that his children had multiplied. There were now about five hundred. With so many hungry mouths to feed the natural bounty of the forest had been almost used up. The young monkeys seeing the old monkey arrive gathered around him howling, "What shall we eat now? We will die from hunger!"

The anxious father, as always when in trouble, again journeyed to the holy mountain of Potala and asked for help. Potala reassured the old monkey saying, "From now on until the end of the world I shall take care of your offspring." He rose from his heavenly throne and went to the heavenly barns. From these heavenly barns he scattered down upon the earth all of the five kinds of grain: oats, wheat, beans, buckwheat, and barley. The grain began to grow upon the earth. The 500 monkeys could now eat well.

When the monkeys had eaten their fill of the gift, they began to feel a strange change taking place within them. They began to lose the hair from their bodies and their tails began to shorten until they were stunted. Instead of their ape screeches, they began to make themselves understood in human language. They had become human beings, the forerunners of the Tibetans.

The new race of people prospered. On the slopes of steep mountains they planted forests. They built canals for irrigating their crops. They plowed fields and sowed grain and built towns and villages.

Word of what had taken place in Tibet reached the neighboring country of India. An unknown prince from India set out to see for himself the results of these strange happenings. He climbed to the peak of a mountain in the Himalayas and looked into the distance. He saw the charming valley before him and turned his steps towards it.

Upon his arrival in the village he found himself surrounded by Tibetan people and they asked him to tell them where he had come from. The prince of India did not understand their language so he tried to make himself understood through sign language. The prince pointed to the high mountain to show the people that that was the way from which he had travelled. To the Tibetan people the mountain was holy because it had been from this mountain that the grain for their world had come. To the Tibetan the Himalayas were very special.

The Tibetans thought the strange prince to be a messenger from heaven who had come to rule over them. Immediately they made a sedan chair, reverently sat the distinguished prince on it, and carried him shoulder high as their king. After his death thirty-one legendary rulers succeeded to the Tibetan royal throne before the famous ruler Songtsan Gampo (605-650 A.D.) began to rule. With him Tibetan mythology ends and history begins.

1. Can you find any similarities between this explanation of creation and others that you know about?
2. Locate the Himalayas on a map. Find out if these mountains are still famous today.
3. Investigate the story of those who have climbed in the Himalayas. See information on the Mt. Everest expeditions.
4. Look into the myth of the Abominable Snowman.

SHAMANISM: A FORM OF RELIGIOUS BELIEF THAT CAN BE FOUND IN ASIA, AFRICA, AND SOUTH AMERICA

Case #3

A Shaman is a special type of religious leader called a psychopomp. He is a guide to the soul of the dead. A Shaman serves as intermediary between the spiritual, material, and the physical world. Shamans communicate with the spiritual world so that they can explain illness and death.

To a Shamanist, illness is caused when one of the many souls in the body is lost either through chance or through an evil spirit. If a person loses a soul, he will surely die. A skillful Shaman will be called upon to communicate with the spiritual world in search of the lost soul. A Shaman will often go into a trance in an attempt to find the lost soul and bargain for its return to the body. If a person dies, the soul must be cared for carefully to assure the proper place of the soul in the afterlife. Otherwise this soul will be angry and try to revenge itself on the village.

On the next page is a list of some behaviors that must be followed if one is a believer in Shamanism. See if you can identify what the behavior or practice would be attempting to accomplish.

Shamanist Practices and Beliefs	Reasons for the Practice or Belief
1. When someone dies, place a bowl of water on the sill immediately.	
2. Deceased unmarried girls should be placed in a coffin with many worldly items.	
3. If a child is ill it will cry a great deal. Why?	
4. Graves must be prepared by men whose wives are not pregnant or nursing their young.	
5. If a body is kept in the family shelter overnight, no one is to sleep.	
6. Footprints of the funeral procession are swept away.	
7. Some corpses were buried in sleighs, boats, or two hollowed out logs.	
8. Cemeteries should be fenced in.	
9. Strangers should not be buried in the village cemeteries.	
10. A memorial doll of the deceased is made and dressed in the clothing of the deceased. The doll sits at the table in the usual place of the deceased person. The memorial dolls are kept for five years for men and four years for women.	
11. If you dream, your spirit is out visiting.	
12. Make images of your enemy and shoot with blunt or sharp arrow.	
13. Professional song weepers are hired for the funeral.	
14. Food from the funeral ceremony is offered to spirits. Village dogs are given this food. If the dogs refuse to eat, the spirits were not satisfied. If the dogs fight, the dead do not agree among themselves.	

Shamanistic Practices	Reasons
15. If the village experiences troubles such as a wagon wheel loosening, babies being restless, or brandy not curing properly, a memorial feast will be held again for the departed soul.	

Going Further

1. Compare beliefs about an afterlife from other societies. The ancient Egyptians or the Aztec civilization would be an interesting comparison.
2. What religious customs does our society practice when someone dies?

Exploring Further

Investigate other religions. Look for the five aspects outlined in the introduction. Bring your findings to class to share.

see: The Religions of Man, Huston Smith
People and Places, Margaret Mead
How the Great Religions Began, Joseph Gaer
Roots, Alex Haley, pages 1-126
Shamanism, Mircea Eliade

GEOGRAPHIC EXERCISES

Connect the Dots (U.S.S.R.)

Using the degrees of latitude and longitude, place a dot for each set of coordinates on the chart. When you are finished, connect the dots beginning with number 1.

"Plotting Points"

1.	99°E	52°N
2.	102°E	51°N
3.	104°E	50°N
4.	107°E	50°N
5.	111°E	49°N
6.	116°E	50°N
7.	118°E	49°N
8.	121°E	53°N
9.	126°E	53°N
10.	127°E	50°N
11.	131°E	48°N
12.	135°E	49°N
13.	133°E	45°N
14.	131°E	45°N
15.	131°E	43°N
16.	135°E	43°N
17.	141°E	49°N
18.	141°E	54°N
19.	135°E	55°N
20.	143°E	59°N
21.	155°E	59°N
22.	157°E	62°N
23.	160°E	61°N
24.	165°E	64°N
25.	156°E	57°N
26.	157°E	51°N
27.	163 E	56 N
28.	164°E	60°N
29.	169°E	61°N
30.	170°E	60°N
31.	177°E	63°N
32.	179°E	63°N
33.	179°E	65°N
34.	178°W	66°N
35.	173°W	65°N
36.	170°W	67°N
37.	176°E	70°N
38.	170°E	70°N
39.	170°E	68°N
40.	160°E	70°N
41.	159°E	71°N
42.	153°E	71°N
43.	141°E	73°N
44.	140°E	72°N
45.	132°E	71°N
46.	127°E	74°N
47.	105°E	74°N
48.	114°E	76°N
49.	105°E	78°N
50.	81°E	74°N
51.	81°E	73°N
52.	75°E	74°N
53.	75°E	68°N
54.	70 E	67 N
55.	74°E	69°N
56.	73°E	74°N
57.	69°E	74°N
58.	67°E	69°N
59.	46°E	66°N
60.	46°E	68°N
61.	44°E	68°N
62.	44°E	65°N
63.	37°E	64°N
64.	33°E	67°N
65.	39°E	65°N
66.	41°E	67°N
67.	32°E	70°N
68.	28°E	68°N
69.	32°E	63°N
70.	28°E	61°N
71.	30°E	60°N
72.	23°E	59°N
73.	24°E	57°N
74.	22°E	58°N
75.	20°E	55°N
76.	23°E	55°N
77.	23°E	51°N
78.	22°E	48°N
79.	27°E	47°N
80.	28°E	45°N
81.	32 E	46 N
82.	34°E	45°N
83.	33°E	44°N
84.	34°E	43°N
85.	37°E	44°N
86.	35°E	45°N
87.	39°E	47°N
88.	38°E	45°N
89.	45°E	39°N
90.	49°E	38°N
91.	51°E	41°N
92.	47°E	45°N
93.	53°E	47°N
94.	53°E	45°N
95.	50°E	44°N
96.	53°E	37°N
97.	63°E	35°N
98.	71°E	38°N
99.	72°E	36°N
100.	76°E	36°N
101.	74°E	40°N
102.	80°E	43°N
103.	80°E	45°N
104.	93°E	51°N
105.	98°E	50°N
106.	99°E	52°N

80°
70°
60°
50°
40°
60°
70°
80°
90°
100°
110°
120°
130°
0
500
1000
SCALE OF MILES

The SOVIET UNION

AVERAGE CLIMATIC CONDITIONS

Using a separate chart for each city, chart the climatic conditions. For each month, place a dot in the column of the appropriate month for the temperature average given for that month. Use the temperature figures at the left-hand column of the chart. When all the months have been charted, connect the dots - making a line graph. Then for each month, shade in or color the amount of precipitation for each month in the appropriate column, making a bar graph. Use the figures of inches of precipitation at the right hand side of the chart.

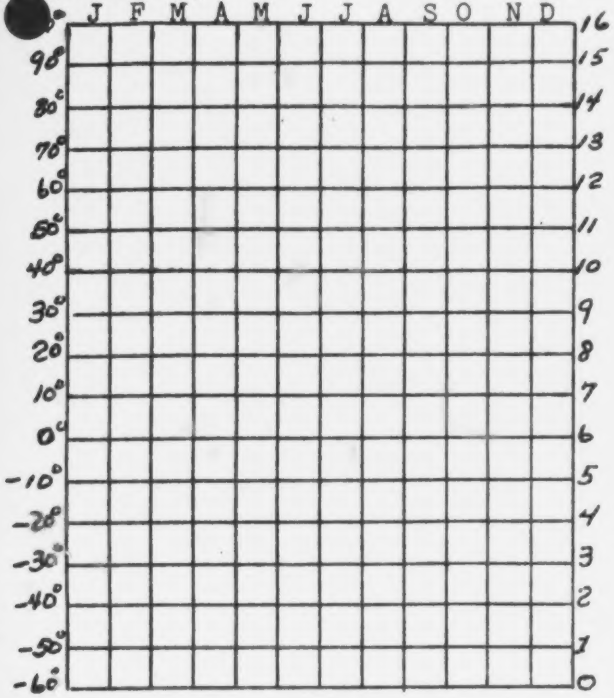
For comparison prepare a climatic condition chart for your own city. This information can be obtained easily from your local weather bureau or local newspaper.

Locate the cities on a map. From their location, what can you tell about the climate? How does location affect the climate?

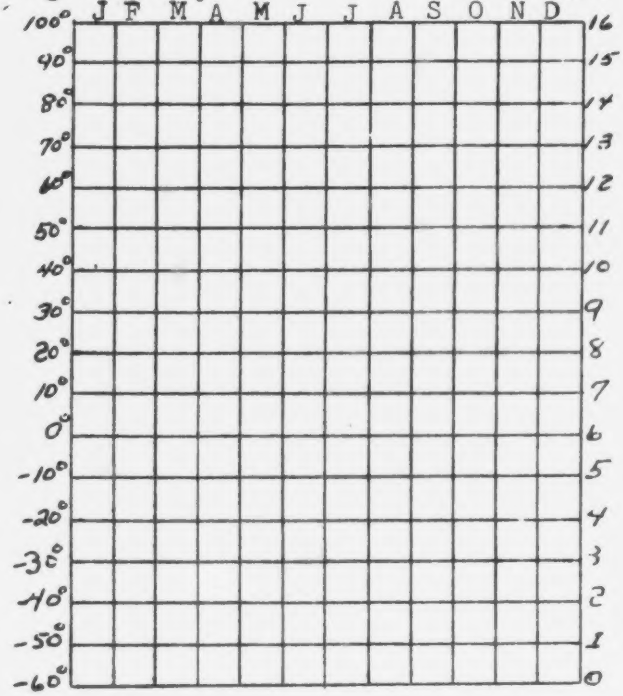
CLIMATIC AVERAGES

		J	F	M	A	M	J	J	A	S	O	N	D
South Bend, Indiana	temperature average	24	26	35	48	58	69	72	71	64	53	40	28
	precipitation average	2.5	2	2.5	4	3	4	4	3	3	3	3	2.5
Moscow	temperature average	14	15	24	41	53	62	66	63	52	40	29	20
	precipitation average	1	1	1	1	2	3	3	3	2	2	1	1
Verkhojansk (Vair ho yansk)	temperature average	-52	-45	-22	8	36	55	60	53	40	6	-32	-48
	precipitation average	.25	.25	.25	.1	.20	1	1.5	1	.5	.5	.25	.25
Vladivostok	temperature average	7	14	26	40	49	57	65	69	62	49	31	14
	precipitation average	.2	.25	.5	1.25	2	2.5	3	5	4	2	.5	.5
Novosibirsk (No vo see beersk)	temperature average	- 3	0	11	31	49	61	66	61	50	33	15	3
	precipitation average	.8	.6	.6	.5	2	2	2	2	1	1	1	1
Tashkent	temperature average	32	37	45	58	68	77	81	77	66	55	42	34
	precipitation average	2	2	3	2	1	.5	.1	.1	.1	1	2	2
Odessa	temperature average	28	29	35	47	59	68	72	71	63	52	42	33
	precipitation average	1	1	.75	1	1	2	1	1	1	1	2	1
Kiev	temperature average	21	23	31	46	59	66	69	67	58	46	35	27
	precipitation average	2	2	1	2	2	3	3	3	2	2	2	2
Archangel	temperature average	11	11	17	32	43	55	61	58	46	35	26	17
	precipitation average	1	1	1	1	2	2	2	2	2	2	2	2
Kashgar	temperature average	22	34	50	61	70	77	79	73	65	53	40	27
	precipitation average	.5	0	.25	.25	1	.5	.3	1	.25	0	0	.1
Ulan Bator	temperature average	-18	- 2	15	32	45	55	61	57	48	31	8	- 8
	precipitation average	0	0	.1	.2	.4	.75	1	.75	.4	.3	.2	0
Peking	temperature average	22	32	42	57	68	75	78	73	63	50	37	26
	precipitation average	0	.25	.25	.5	1.25	3	9	6	2.5	.5	.25	0
Lhasa (Lah sah)	temperature average	32	35	42	48	55	62	61	60	58	48	39	32
	precipitation average	0	.1	.5	.8	2.25	7	13.5	10.4	6.8	1	0	0

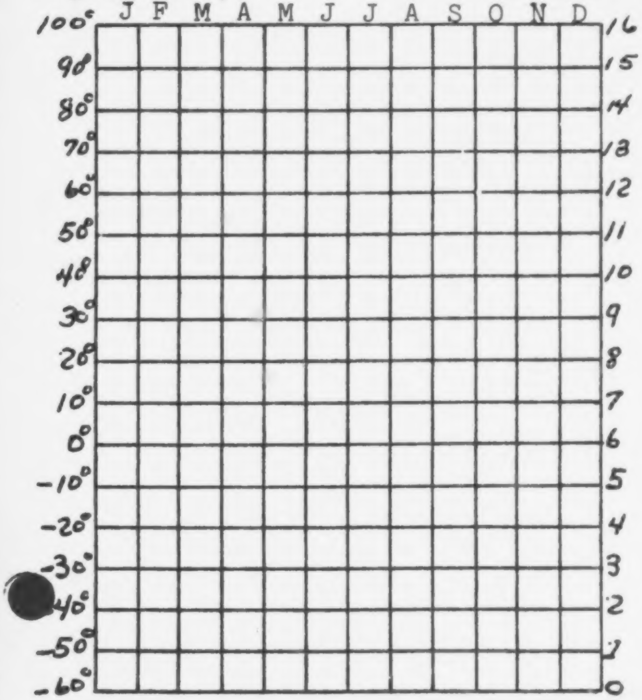
Temperature ____________________ Precipitation
Degrees City inches



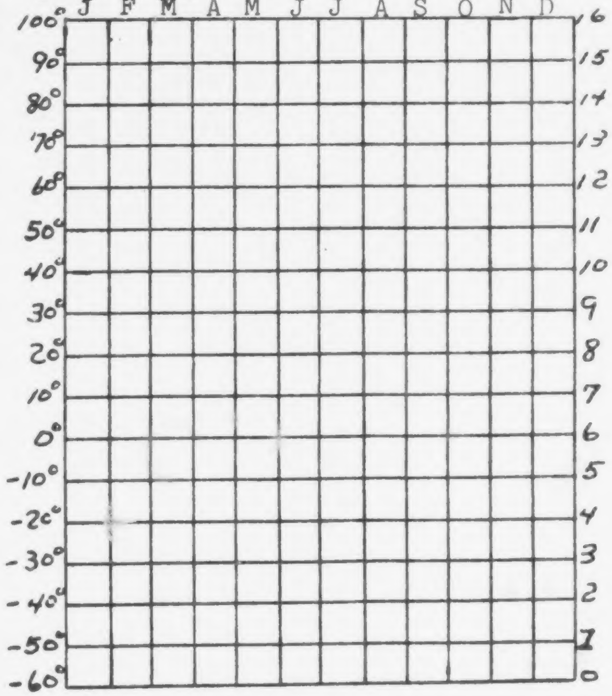
Temperature ____________________ Precipitation
Degrees City inches



Temperature ____________________ Precipitation
Degrees City inches



Temperature ____________________ Precipitation
Degrees City inches



POPULATION DENSITY

With the population explosion going on in the world today, peoples and governments are concerned about the numbers of peoples within their countries and other countries around the world. As someone living in an industrial country, we are aware of the problems faced by the developing countries in feeding their peoples, and by the industrial nations in helping to provide food for these developing nations.

We normally think immediately of the countries of China and India, when we think of over-populated nations. However this is not necessarily true when we speak of the average population per square mile. Listed below are several nations of the world or states or regions within selected nations. Each square on the population density sheet represents one square mile of land area. In each square place the number of dots to represent the average number of people per square mile.

Country, state or region	Persons per square mile Est.'75 census	Square mile	Total Population
1. Mongolia	2	592,665	1,185,330
2. Tibet	3	471,666	1,414,998
3. Siberia	8	5,850,000	46,800,000
4. Union of Soviet Socialist Republics	30	8,649,512	259,485,360

(cont.on next page)

POPULATION DENSITY (cont.)

Country, state or region	Persons per square mile Est.'75 census	Square mile	Total Population
5. United States	60	3,615,211	210,912,660
6. Indiana (or your own state)	151	36,291	5,479,941
7. People's Republic of China (mainland)	185 ('79 est.)	3,691,512	664,929,720
8. India	475	1,176,153	558,572,675
9. Japan	769	142,726	109,756,294
10. Belgium	837	11,779	9,859,023
11. The Netherlands	869	12,978	11,277,882
12. Kiangsu (China)	1,246 ('53 est.)	40,927	51,000,000
13. Bangladesh	1,476	55,126	81,355,000

Population Density

Country ______________

pop. ave. ______________

Country ______________

pop. ave. ______________

Country ______________

pop. ave. ______________

Country ______________

pop. ave. ______________

Country ______________

pop.ave. ______________

Country ______________

pop. ave. ______________

Country ______________

pop. ave. ______________

Country ______________

pop. ave. ______________

Country ______________

pop. ave. ______________

Country ______________

pop. ave. ______________

Country ______________

pop. ave. ______________

Country ______________

pop. ave. ______________

IDENTIFYING GEOGRAPHIC FEATURES

Identify the following geographic features on the map.

1. Ili River
2. Gobi Desert
3. Inner Asia
4. Tarim Basin
5. Altai Mountains
6. Turfan Depression
7. Kazakh Steppe
8. Ulan Bator
9. Tibet
10. Mongolia
11. Takla Makan (the Empty Place)
12. Pamir Mountains
13. Kerulen River
14. Himalayan Mountains
15. Kara Kum Desert (the Black Sands)
16. Lake Baikal

Use the above physical features to answer the following questions.

1. The largest desert in Asia is the ______________________.

2. The lowest elevation in Asia is the ____________________.

3. The highest mountains in the world are the _______________.

4. A large depression surrounded by mountains is the ________________________.

5. The capital of the Mongolian People's Republic is ___________________.

6. Mountains located at the western edge of Mongolia are the ______________________.

7. A country called the "roof of the world" is ____________.

8. A term applied to the interior of Asia is ______________.

9. A mountain range southeast of the Kara Kum Desert is the _______________________.

10. A desert south of the Aral Sea is the __________________.

Use an atlas to identify the following additional geographic features.

a. Lake Baikal
b. Amur River
c. Irtish River
d. Ob River
e. Lena River
f. Yenisei River
g. Ural Mountains
h. Caspian Sea
i. Lake Balkhash
j. Caucasus
k. Kwang Ho (Yellow River)
l. Yangtze River
m. Amu Darya River
n. Siberia
o. China

ANSWERS TO IDENTIFYING
GEOGRAPHIC FEATURES

1. The largest desert in Asia is the Gobi Desert.
2. The lowest elevation in Asia is the Turfan Depression.
3. The highest mountains in the world are the Himalayan.
4. A large depression surrounded by mountains is the Tarim Basin.
5. The capitol of Mongolian People's Republis is Ulan Bator.
6. Mountains located at the western edge of Mongolia are the Altai.
7. The country called the "roof of the world" is Tibet.
8. A term applied to the interior of Asia is Inner Asia.
9. A mountain range southwest of the Kara Kum Desert is the Pamir.
10. A desert south of the Aral Sea is the Kara Kum.

Using an Inner Asian map

Sketch in as many geographic features as you can.

Write ten statements you believe to be true of Inner Asia. These statements can be about peoples, culture, living standards, geography, climate, politics, etc.

1. ______________________________
2. ______________________________
3. ______________________________
4. ______________________________
5. ______________________________
6. ______________________________
7. ______________________________
8. ______________________________
9. ______________________________
10. ______________________________

Write three statements of information that you did not know about Inner Asia before.

1. ______________________________
2. ______________________________
3. ______________________________

PEOPLES OF THE SOVIET UNION

Major Ethnic Groups	10	20	30	40	50	60	70	80	90	100	110	120	130	

In the graph above, chart the following information, making a bar graph.

Ethnic Groups in the U.S.S.R.

Russians	129 M	Armenians	3.6 M	Lithuanians	2.7 M
Byelorussians	9 M	Georgians	3.2 M	Moldavians	2.7 M
Ukrainians	40.8 M	Kazakh	5.3 M	Chuvash	1.7 M
Turkmen	1.5 M	Tatars	5.9 M	Letts	1.4 M
Uzbek	9.2 M	Kirghiz	1.5 M	Mordvin	1.2 M
Tadzhik	2.1 M	Estonians	1.0 M	Jews	2.1 M
Azerbaijanis	4.4 M	Latvians	1.4 M	Other Minorities	17.2 M

POPULATION OF PROVINCES OF CHINA

1953 Census Figures

Province	Non-Chinese	Square Miles	Population	Persons Per Square Mile
Tibet	x	471,666	1,250,000	3
Tsinghai	x	278,378	2,140,000	8
Sinkiang	x	635,829	8,000,000	12
Inner Mongolia	x	454,633	9,000,000	20
Ningsia	x	30,039	2,500,000	83
Kansu		137,104	12,650,000	92
Heilungkiang	x	178,996	21,390,000	119
Yunnan		168,417	20,510,000	122
Kwangsi Chung		85,096	20,840,000	245
Kirin	x	72,201	17,890,000	248
Kweichow		67,181	17,000,000	253
Shensi		75,598	22,000,000	291
Szechwan		219,691	67,960,000	309
Shansi		60,656	20,000,000	330
Kiangsi		63,629	21,070,000	331
Fukien		47,529	16,760,000	353
Hupeh		72,394	33,710,000	466
Kwangtung		89,344	42,800,000	479
Hunan		81,274	41,000,000	504
Liaoning	x	58,301	29,500,000	506
Hopeh		81,479	41,410,000	508
Anhui		54,015	31,240,000	578
Honan		64,479	50,320,000	780
Chekiang		39,305	31,000,000	789
Shantung		59,189	55,520,000	938
Kiangsu		40,927	51,000,000	1,246

MYTHS AND LEGENDS
FROM INNER ASIA

MYTHS AND LEGENDS FROM INNER ASIA

The culture of Inner Asia is rich in folklore; myths and legends are numerous and colorful. As is often the case with folklore, stories were handed down orally from generation to generation. Tales were set to rhyme and song. Each storyteller would add his own embellishments.

The three excerpts that follow are examples of this cultural heritage from Inner Asia. Agu Tompa stories are very popular in Tibet. Tibetans love to laugh and enjoy hearing the stories of Agu Tompa's adventures, all of which were humorous. Manas from the Kirghiz tribe of Inner Asia is a classic epic poem in the tradition of Beowulf, Homer's Iliad and Odyssey, Robin Hood and King Arthur, epics well known in western culture. Kurroglou is representative of the Turkmen tribe of Inner Asia. The story illustrates the great love and respect held by Inner Asian people for their horses.

After reading these three examples, compare and contrast their contents with some myths, legends, or epics from our culture.

MANAS, THE TURKIC EPIC

(Turkic represents the Turkic speaking peoples of Inner Asia as opposed to the Turkish speakers in the Republic of Turkey.)

Our western cultural heritage has acquainted us with such great epics as Beowulf and Homer's Iliad and Odyssey. We are familiar with the legends of Robin Hood and King Arthur and his court. The Inner Asian peoples also had colorful heroes of the past. Their exploits were set to rhyme and song and handed down from generation to generation. The stories were embellished and interpretated by each presenter until the resulting epic was a collection of the labors of many generations of storytellers.

The most famous epic of the Central Asiatic Turks is undoubtedly Manas. Its origin seems to be quite old. Many examples of Kirghiz folklore can be found in the epic. The Kirghiz tribe, living in Inner Asia, was oppressed by the Chinese. The epic Manas opens with an account of how the Kirghiz were divided and dispersed over the world. Manas, while still a child of about seven years, led a war against an oppressing force. Manas was a Moslem as are the Kirghiz peoples still today; the Chinese, against whom they fought, were Buddhists. According to the epic, Almambet, friend and fellow-champion of Manas whom Manas promotes to the position of first horseman in spite of the fact that Almambet was Chinese, was born a follower of Islam.

When I came out of the womb,
I frightened the lamas with my cries
I cried out, it seems, "Islam!"
When I was lifted up from the ground,
A red flame flashed forth from it.

The story of the birth of Manas begins with a description of the prophesying of an unusual event. Manas' father is advised in a dream that a son will be born, a mighty hero. From his early childhood Manas is marked by unusual strength and accomplishes great exploits; at the age of ten he shoots his arrow like a youth of fourteen. His early childhood is marked by unusual behavior.

> Manas grew plump. . . , eating soft bread and gnawing on green apples... At twelve he shot his bow, at thirteen, with lance in hand, he vanquished his enemies, carried off children from the saddle, abducted beautiful maidens and made brave heroes cry in pain, at fourteen he destroyed the auls (villages) that stood in the mountain passes, and at fifteen he was the ruler of countless people. The tall Manas had high brows and cold face; his blood was black; his body was white, his belly brindled, his back was blue. Whom does brave Manas resemble? He is like a blue maned bristly wolf.[1]

Manas assembles a band of warriors called the Forty Horsemen, famous in Kirghiz folklore. With this formidable force he battles against the Chinese and Kalmuck Khans. Manas' exploits make him famous and the people elect him Khan. His popularity and valor enable him to unite the Kirghiz tribes.

As will often happen when one gains power and popularity, Manas also collects enemies. Other khans plot to overthrow the mighty Manas. Manas, learning of the plot against him, decides to take the offensive. He invites all "the khans of men and the khans of demons" to a feast, a celebration which will last for several months. Six khans, insulted by the overbearing arrogance of Manas, decide to make use of the discontent of the people, a discontent created bebause of the extra tax burden imposed to make possible the great feast. The opposing khans enter into a conspiracy against Manas. The rebellious khans are ordered to appear before the mighty Manas.

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[1] Valikhanov, "Ocherki Dzungari," p.420 as noted in G.M.H. Schoolbraid, The Oral Epic of Siberia and Central Asia (Bloomington, Indiana; Indiana University Publications, Uralic and Altaic Series, Volume III, 1975), p.78.

The wife of Manas, being wise as well as lovely, plans carefully for the commanded appearance of the rebellious khans. His wife treats them hospitably, and then in order to frighten them and bend them to obedience, Manas demonstrates his unassailable power. He meets the khans, stern and majestic sitting on his throne, round which a huge dragon is twined, and at the foot of the throne lie ferocious tigers. The fearful dragon is as obedient as a little puppy; he comes out and creeps away at a wave of the ruler's hand, and the tigers also obey him. The khans are humbled by the impressive reception and declare their submission.

Over the objection of his followers, Manas befriends the Chinese Almambet. Manas declares that Almambet is fearless and possesses outstanding ability, miraculous knowledge, and intelligence. Almambet was conceived before his mother became the wife of his Chinese father, so recalls the epic.

Almambet's father was a Moslem spirit and Almambet's birth was accompanied by unusual natural phenomena, one of which was the announcement made by the infant Almambet himself that he was a true follower of Islam. Almambet accompanies the colorful Manas on his heroic exploits. Together they fight the enemies of the Kirghiz peoples.

In the number of Chinese heroes with whom the Kirghiz fight, one of the most mighty is the huge one-eyed Mady-Khan, who rides a one-horned buffalo. Manas here begins to play a dominant role in the action, as portrayed in the epic, and fights several mighty warriors. His horse, Akkula ("Light Isabel"), is an appropriate animal for a hero, being of supernatural origin:

If night without moon is on the earth,
If earth is lost in mist and gloom,
The horse's ears shine upon it.
As if lights were kindled in them!
A whirlwind made its mother pregnant.[2]

(It is interesting to note that the Iliad also makes reference to the ability of the wind to impregnant as does the Gaelic proverb, "Gu de bhios saor, cha dean a' ghaoth torrach", Whoever may be blameless, the wind does not make pregnant.)

A mighty battle is fought; Manas is victorious, The Chinese retreat, only to return again to repel the Kirghiz invaders. In succeeding battles with the Chinese, Manas loses many of his heroes as well as his wonderful, supernatural horse. As might be anticipated, Manas himself is sorely wounded in a dramatic battle scene and returns home to die.

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[2] Manas, p.326 as noted in G.M.H. Shoolbraid, The Oral Epic of Siberia and Central Asia, p.79.

The Kirghiz epic Manas is much longer than Homer's Iliad and Odyssey, one reason being that Inner Asian storytellers loved long, descriptive passages. Material within the epics touch upon nomadic daily life, the description of weddings, funeral banquets, popular festivals and games, as well as classic battle scenes such as the excerpt that follows.

The Forty Warrior Friends of Manas showed their valor:

The forty warriors rushed to the fight,
Began the fight against the heathen,
They came in a flood then,
They were covered in blood,
They scattered cries here,
They brandished their pikes here.
The face of the earth was covered with blood,
The face of the sky was covered with dust.[3]

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[3] Manas, p.335 as noted in G.M.H. Shoolbraid, The Oral Epic of Siberia and Central Asia, p.79.

KURROGLOU, EPIC OF THE TURKMEN

Kurroglou was a Turkmen from the tribe of Tuka. His real name was Roushan, the son of Mirza-Serraf. Merza-Serraf served as the Master of the Horse to Sultan Murad, ruler of one of the provinces of Turkestan. One day while the mares of the herd were grazing in the meadow along the banks of the Oxus River, a stallion rose from the surface of the water. The stallion joined the horses in the meadow, mated with two mares, and immediately disappeared into the river. Mirza-Serraf, upon hearing about the strange event, immediately hurried to the meadow. He put special marks on the mares and commanded the herders to give the mares special care. Returning home he recorded the strange events and date.

When the time arrived, Mirza-Serraf was present at the birth of the foals. During the next two years, he personally supervised the rearing of the colts. Their appearance, however, left much to be desired. They were ugly-looking and their shaggy coats appeared more like bristles than hair.

One of the duties of Mirza-Serraf was to select the best colts for the prince's stable. When the colts were two years old, they were selected along with the other colts and presented to the prince. The prince personally inspected the colts and approved of Mirza-Serraf's choice, except for the two ugly colts. The longer the prince looked at the two colts, the uglier they appeared to him and the angrier he became. Calling Mirza-Serraf to him, he addressed him angrily, "Villain, what happened!? Do you think I'm ignorant or stupid? Have you grown so old you cannot judge good horse-flesh anymore? Why did you bring those nags?" With that the prince became so angry he ordered the eyes of Mirza to be put out. The sentence was carried out immediately with a red-hot poker.

Blind and suffering, Mirza-Serraf was helped home. His son, Roushan, who was nineteen, rushed home from school when he received the news. "Don't be sad, my son" said the father. "I have examined your horoscope (Mirza-Serraf was one of the most skillful astrologers of his time), and it has shown me that you will become a hero. You will avenge my suffering caused by the prince. Go now, and see the prince and say, 'My Lord, you had my father's eyes put out because of a colt. Be merciful, and make him a present of one of the animals, or my father, who is old and blind, will not have a horse to ride to the audiences you give in your palace.'" Roushan did as he was directed.

The prince, whose anger in the meantime had cooled, granted Roushan permission to enter the stable and select either of the two condemned colts. Roushan selected the grey colt, because his father had told him that the mare of that colt was of a nobler breed. When he returned home with the colt, Roushan was ordered by his father to dig a cove. "It will serve as a stable," he said. "Build forty stalls and between each set of stalls, make a reservoir for water. By using a special combination of springs, straw and barley will appear before the colt, so he can be fed without an attendant doing it. Close up all the doors, windows and cracks in the stable so that neither the sun light nor man's eye will disturb the colt for forty days."

Roushan followed his father's instructions exactly. The colt was taken to the stable and shut up. For thirty-eight days the colt was not disturbed, but on the thirty-ninth day, Roushan could wait no longer. He made a hole in the stable and looked inside. The body of the colt shone like a bright and shining lamp. However, as Roushan looked, the light instantly became dim. Frightened, he immediately closed the hole and left, not telling his father what had happened. The next day, when the hour arrived which ended the colt's confinement, Mirza-Sefraf said, "Let's get the colt and begin his training." When they reached the stable, Mirza-Serraf began to feel the colt. He passed his hands over his whole body, as if he were looking for something. Suddenly he said, "What have you done? Yesterday you allowed light to fall on the colt."

"How did you know, father?"

"I know because this horse had feather and wings. But they are now broken because of your actions." Roushan was very upset. "Don't be disturbed," Mirza-Serraf said, "No living horse will be able to keep up with this horse."

The blind man directed his son to saddle the colt and begin his training. "You shall trot him during the first forty nights over rocks and stony plains. The next forty nights trot him over the marshes and water." When this was done Mirza-Serraf mounted the horse and put him into a gallop, which he did as well going forward as well as backward. "Mount your horse," said Mirza-Serraf," and let me sit behind you while we cross the Oxus River." While they were riding the blind man instructed his son in the art of riding and the profession of warfare.

One day he said to Roushan, "I'm satisfied with your progress. However, one thing remains to be done. The prince is in the habit of hunting along the shores of the Oxus. Wait for him there. The first time you see him, put on all your armour, mount your horse and ride out to meet the tyrant. Then tell him - 'Unjust and cruel prince, look at the horse for which you caused my father's eyes to be put out. Take a good look, and then die of envy!" Roushan did as he was commanded.

As Roushan approached the prince, the prince was captivated by the beauty of the horse and the noble appearance of the rider. "Who is this young man?" he asked.

The prince asked Roushan to approach, and Roushan repeated his father's words. And then he added, "Foolish

Prince! You believed yourself to be a good judge of horses. Listen to me and learn the signs of judging a noble horse. The horse must be active and brisk with slender limbs like those of a gazelle. His haunches must resemble those of a chamois (a goat-like antelope of southwestern Russia). His tender mouth must yield to the slightest touch of the bridle. His back should remind you of a hare; his mane should be soft and silky; and his neck should be held aloft like that of a peacock. He should not be ridden before the fourth or fifth year of age. His head must be neat and small like that of a serpent, with eyes like two apples and teeth like diamonds. When brought from the stable, he should be playful and prancing. His eyes should be like the eyes of an eagle and he should walk with the restlessness of a hungry wolf. A young man of good family obeys his parents and he gives the greatest attention to his horse. He knows its bloodline. In one word, he ought to be what Mirza-Serraf was as a youth."

As soon as he heard the words the prince exclaimed to his followers, "This is the son of Mirza-Serraf. Arrest him!"

Immediately Roushan was surrounded, but he appeared not to notice. "Listen, my prince, I just thought of some poetry. Will you allow me to recite to you?" The prince consented and Roushan began. "The prince has said I should be punished. But, by Allah, I can defend myself and escape. Foolishly you will offer me riches and favors, but I will reject them all."

The prince interrupted. "Put this bragging aside and come serve me. Otherwise I shall put you to death."

"I am called god in my house. Yes, I am a god," Roushan said. "I shall not bend before a coward such as you. The pitcher has carried water long enough, but it shall now be broken."

"Your father was my servant for fifty years," said Sultan Murad. "In a moment of anger I had your father's eyes put out. But a master has the right to punish his slave. Follow me home. You know how to please me, and I will reward you."

Roushan replied, "You put out my father's eyes and at his expense you promise to make me rich! If God grants it, I will make you pay with your life. It is you who have ruined yourself. I will take your life and overturn your throne."

The prince laughed. "Do you think you are strong enough to ruin my town and overturn my throne?"

"Enough boasting," said Roushan. "What does it matter how many warriors you have. They are nothing under the hooves of my horse. In me you see the leopard of the mountains and valleys."

The prince countered, "Come nearer. I swear by the head of the first four caliphs (Moslem religious leaders) I will make you commander-in-chief of my troops." The prince admired the courage of the young man.

"Hereafter, my songs and deeds will be known under the name of Kurroglou, the son of a blind man," said Roushan. "From this day I yield to the chance of fortune, like a leaf blown on the wind. With God's help I shall go to Persia and establish the worship of Allah."

As he finished the words, he threw himself into the prince's warriors. Roushan killed so many of the prince's warriors, that the prince was convinced he could not be captured. The prince gave up any further attempt to capture him.

Roushan returned to his father, across the Oxus River. "You have revenged me, my son," he said. "May God reward you. Let us leave this country. Not far from Herat is an oasis to which you must take me."

When they arrived at the oasis, Mirza-Serraf took his book of astrology, and asked Roushan to find a particular passage in the book. "Next Friday night you shall repeat the prayer found here until the two stars you see meet. When that happens the water will be covered with white foam. Take the vessel I brought especially for it, and bring it to me immediately."

That evening Roushan did as he was commanded. While he was taking the vessel to his father, the white foam looked so delicious, he could not resist the temptation, and he drank it. "I did as you command" said Roushan.

"However the foam did not appear on the surface."

Mirza-Serraf replied, "The foam did appear. Tell me the truth."

Roushan confessed his guilt.

"What have you done!" cired Mirza-Serraf. "That foam was the only remedy to cure my blindness. I would have used part of it myself and given the rest to you. But the decree of fate cannot be changed. You shall become a great warrior and I shall die a blind man. From now on you shall be known as Kurroglou, the son of a blind man. Take me to the city of Mushad on the back of Kyrat, for that is what you shall name your horse."

Quickly they reached Mushad, thanks to the speed of Kyrat. In that city they adopted the Moslem faith. When Mirza-Serraf died, his last words were: "As soon as I die, you are to go to Aderbaidjon. The Shah of Persia rules there. He will ask you to his court. You should not go, my son, but neither can you revolt against the shah." With this he breathed his last.

AGU TOMPA

THE "X-RATED" RASCAL OF TIBET

Anyone who believes that the Tibetans had nothing but their religion and were quiet masters of livestock on the high plateau has not heard of Agu (Uncle) Tompa. You only have to mention his name to the Tibetans of all classes and they will tell you many wild stories about the dirty old man of Tibet, who, legends say, lived back in the 13th century.

Uncle Tompa traveled all over Tibet exposing all of the lies, weaknesses, and misdeeds of the people in a series of wild, sexy adventures. The moral to the stories was always the same, those who live by and for lust will be punished for it. Our story is titled "Uncle Tompa plays a trick on his new wife."

Years ago Uncle Tompa's first wife died. He married again, this time to a beautiful young woman. His new wife was very unfaithful to him. She cheated on Uncle Tompa when he went away on business, so the old man thought of playing a trick on her to make her stop her evil ways.

Uncle spent a few months in a nearby city making fabrics for the governor of the province. The governor was very pleased with his work and wanted the old craftsman to stay. Uncle wanted to move to this new city and continue his work. But he felt he should warn the Governor of his wife's unfaithfulness.

At the end of the story he gave the Governor a message that must be delivered to all the young men of the city. A warning was sent to all the young men. They must not try to hold or kiss his wife, because she was a demon and had in her ear a tiny poisonous snake. Any man who tried to love his wife would be bitten and would die.

After the news was sent, Uncle Tompa decided he would return to his native city and pick up his wife and belongings and return to start his new job.

While riding back to the governor's city, Uncle Tompa warned his unfaithful wife that the men of the city were great lovers and that purehearted women must be careful. He told her that the young men of the city wore their hair long and in a braid. This part of the story was true, but he added that no woman must touch the back of a man's neck under the braid, because the braid would come alive and coil around the couple and not let them go!

When they arrived in their new home, Uncle Tompa quickly went back to work making cloth for the Governor. His wife went out into the streets and inns looking for new boyfriends. For weeks the young men actually ran from his wife in fear of the tiny snake they had been warned about.

Finally one night a brave young romeo worked out a plan with his friends. They would help him romance Uncle Tompa's young wife. The young lover was dropped by a rope through a skylight and into the girl's room. He would love and kiss this unfaithful wife, but if anything strange was to happen, he was to yell to his friends and they would save him before the snake could bite him.

As the couple kissed, the unfaithful wife ran her hand across the back of the neck of her lover. He thought her cool fingers were a snake coiling to bite him. The youth let out a call to his friends and they yanked him up into the air toward the skylight, but the rope broke and the young man fell to the floor. He died of a broken neck.

The next day a rumor spread through the streets and inns that a foolish young man had died of a snake bite in the house of Uncle Tompa. The young wife was so frightened by what happened that she was never unfaithful to the wise old man again.

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1. Why do you think Uncle Tompa was such a popular character in Tibetan literature?

2. Religious leaders and others might be unhappy with the morals of some of the people in the stories, but why did they approve of the way they ended?

3. List several stories you have read, heard or seen where the ending was much the same as in the Uncle Tompa tales.

RUSSIAN EASTWARD EXPANSION

WOULD YOU CONTINUE THE MISSION INTO SIBERIA?

(A Socio Drama on the
Eastward Movement of the Russians)

For many centuries the peoples of Russia, as we know them, lived in the forests and plains west of the Ural mountains. This range ran North to South separating Russia into two continents--Europe on the West and Asia on the East. The Ural mountains were easy to cross, but the European Russians were never strong enough to challenge the people of Siberia. At best, Europe carried on an irregular trade in which they gained valuable Siberian furs. The pelts could be sold for a large profit in Europe. This was much like the situation European hunters and trappers faced in the early colonial days of North America.

Russian interest in Siberia increased in the late 16th century when Yermak, an outlaw from justice, helped an "eastward movement" across the Urals. He was to start a movement into Siberia. In the 60 years after his explorations, Russian traders and trappers would follow pushing deeper into Siberia. In the end these Russian frontiersmen would push 5000 miles across Siberia to the borders of the Chinese Empire and to the shores of the Northern Pacific. Later Russians would establish trading posts in Alaska and the western coast of what is today California. In the year 1580 a band of 640 Cossacks (frontiersmen of the steppe) led by the Stroganovs (straw'guh-noffs) Ivan Koltso and Yermak, are camped at the edge of the Tobol River deep within Siberia. They are looking out at the fast moving waters of the flooded river and are trying to decide if they should go on or turn back. Stroganov is to speak. Let's join the scene:

Stroganov: Listen men, I've gone far enough on this long trip of ours. Back in 1558 our Czar (king) Ivan IV gave me permission to have over 100 acres of land back on the shores of the Kama to build a fort against the Tatars (Russian name given the Mongol and other Eastern peoples of Inner Asia). Since then my family has made a good living trading with these people. We have all the furs we need now. If we push down this flooded river we will all be killed. We'll either drown in these rapids or those Tatars will get us in an ambush downstream. I vote for turning back now while we have our lives and our riches.

Czar's official: Shut up, Stroganov! You are getting to be an old man. You are getting soft in your old age! We must push on! The czar has ordered us to move into these Eastern lands. For the glory and riches of his imperial government, we must beat back these barbarians once and for all. Remember it was the Mongols who once controlled our wonderful land of Mother Russia. We cannot rest until the Tatars are destroyed forever. We owe it to the czar, Russia, and our church to move on!

A Russian Orthodox priest: Brothers do not argue! This is not his way! We must push on and spread the Holy Orthodox faith (he crosses himself). We must do the wishes of the "Little Father," our Holy Czar, Ivan. We will have the protection of our altar and icon of St. Nicholas, "the miracle worker" and as long as I can celebrate a forest mass on Sundays and Holy Days we will be safe from all harm.

Ivan Koltso: I would like to believe you, priest, but I personally doubt your honesty! I am no saint, but neither are you! I know that you and that other "holy joe" we have in camp were thrown out of your church. For what I don't know and I don't care, but don't preach us a sermon! Yermak and I rigged up the wagon with the altar and those holy pictures to keep those crazy Cossacks in line. We got those "dumb-heads" to march 40 days without food a while back because we told them they had to fast, and go without food, to make up for their past sins. These men are scared; they will go to Hell if they don't go on. But remember, Churchman, we are using you and your faith!

Stroganov: Leave the priest out of this! Look, we have done very well up to now - let's not push our luck. Look, back at that place we hit a gold mine. We had all the grain and meat we could eat. We cheated those stupid villagers out of most of their furs. We could go back there, build a fort, and let the local people do all the work. We could eat, drink and enjoy ourselves. Why take any more risks?

Yermak: I'll tell you why Stroganov! We all know why we came on this expedition - gold! We are out in the middle of this wilderness looking for one thing - riches! That official is not here because he loves that half mad czar of ours. He hates that man for all the evil he has done. The czar keeps Russia together. Out here he can't touch us. But if we find enough riches we can buy all the titles we want.

Stroganov: You sound like the common criminal that you are Yermak! You have a price on your head back in Kiev. I am a respected businessman. Why should I listen to you?

Yermak: Because I know two things you don't know! First, I know where that Tatar Khan hid all the gold, jewels and other wealth he stole from all over Russia over 300 years ago. Second, I know how to get through those six units of Kalmuk (Tatars) who are waiting for us at the bend of the river. But first, if we go on, you are going to have to quit fighting and follow *my* orders. What do you say?

Stop here - Before we find out if the Cossacks will go on we need to stop and look at the conflict between these men.

1. What were the different points of view of each one?
2. Why did they differ in outlook?
3. What were the "pros and cons" to going on with the expedition?
4. What would you do?

Yermak: Thank you men for your support. You are all with me. You see, we are all greedy men aren't we?

Stroganov: Okay, Yermak, you have my vote for now! But you better know where the loot is hidden or I'll tell these men and they will cut out your heart if you are lying to us.

Yermak: One thing at a time good friend. We have to get through those six units of Kalmuk Tatars first. This is what we will do; Koltso you pick 100 men to cut down trees. We are going to build a number of rafts and float downstream.

Koltso: It won't work, Yermak. One of my men just reported back from a spy mission. They have a log and chain barricade on the side of the cliff ready to drop into the water. We'll be stopped and killed like fish in a pond!

Yermak: Don't worry, Ivan Koltso. I thought they might try something like this. We will need to change our plan just a bit to catch them in their own trap.

Priest: This is madness, my son - God protect us!

God will protect us good priest, but so will I. You go gather the extra clothing from every man. Stroganov, you hired this army of Cossacks, now you get them to work! We only have a few hours before nightfall.

Stroganov: You are mad, Yermak! Do you plan some costume party? Be serious! We will not get through those Tatars!

Yermak: Yes we will! We are going to stuff those clothes with grass, leaves, twigs, everything we can. We are going to send those rafts downstream loaded with dummies. In the early morning before the sun is up, those sleepy Tatars will think it is us and attack our rafts. Won't they be surprised?

Stroganov: Surprised yes, Yermak, but then what do we do next? They will find out it is a trick soon enough.

Yermak: During the night we will slip down both sides of the river behind where they are waiting for us near the far bend. We will put only two men on each raft. Pick your best swimmers. They will each have several of our oldest weapons. As the rafts move down river, they will open fire on the Tatars and swim to shore. The rafts and the dummies will fall to the Tatars.

Koltso: Excellent plan commander - while the Tatars are attacking our dummies, we will hit them from behind.

Yermak: This is not all my friends. We cannot hope to kill all of them along the river in the early morning light. We must get them in the open where our guns can destroy them.

Stroganov: They won't meet us in the open. They are afraid of our guns.

Yermak: Not if they have a big gun of their own that they think can destroy us.

Official: You mean give over a cannon belonging to the czar to such savages - it will backfire on us!

Yermak: Oh no it won't! Last week I sold an old broken cannon to a friendly Yakut tribesman in a village. I think he will try to sell the broken cannon to the Tatars. If I know their shamen (local priests) like I think I do, they will be praying over that broken cannon and when we show up they will try to fire it. I sold them cannon balls but not the powder! Can you see the look on their faces when that gun won't fire and ours will. We have our guns loaded with nails and every piece of spare metal we have!

Koltso: We will cut them to pieces sir! I am ready - let's go!

Postscript - At the edge of a forest near Ishir, Kalmuk Prince Koutzum had built a fort. He and his Vogul allies were ready for the Russians but he had only over 300 men left from the disaster at the River. The battle was a small one,, fought at the edge of the Siberian Taiga (forest), but the history of Russian turned on its result.

The old gun did not fire and the Vogul allies fled from the Kalmuks in terror. The old gods had betrayed them. The Russians won the battle, and the most important chief of the people of Inner Asia was defeated.

Yermak won a pardon from the czar, in fact he received a special suit of armor from the Little Father for his fine work. Yermak had all that he wanted, but it cost him his life. He wore the heavy suit of armor while crossing a river. He fell in and drowned.

WHAT WOULD YOU DO DURING A CIVIL WAR?

Several times in American history the country, its communities, and its families have been divided as to what side to support in a great conflict. Two hundred years ago the choice was between the colonial government established by King George III of England and the rebel forces led by General Washington. Over one hundred years ago in the border states there was the question of loyalty to the Union or to Jefferson Davis and the Confederacy. In our lifetime Americans faced the choice of support or opposition to a war in Southeast Asia. These questions in their time tore America apart.

In 1920 the people of Mongolia were torn by an even more complex problem. At least four different groups attempted to control their land. First, there was the traditional Mongol princes and the old established Buddhist religion. They had ruled Mongolia for centuries but were now weak and corrupt, unable to protect the lives or property of the people. Second, the warlord armies of Chinese general Hsu who took advantage of the unrest and weakness to gain control over part of Mongolia in the name of the new Chinese Republic which had been formed in 1911. Third, the non-Communist Russian forces who were losing to Lenin's Red Army and were using Mongolia as a base to get back into power. These forces were led by Baron Ungern-Sternberg, called by many the "Mad Baron." He was a hardened killer.

Fourth, a new force, the Mongolian People's Party led by Suhe Bator. They were supported by soviet (communist) aid, and a year after our story takes place they will take over most of the power of the princes. In 1924 Mongolia will become a People's Republic, a communist state, modeled after the government of the USSR.

Let us turn back the pages of history to the winter of 1920. The two main characters in our story are a middle-aged father, a poor herdsman named Temur, and his 18 year old married daughter, Checheg, a name that means flower.

We will let them tell their own story.

Temur: The last few days have been a living hell for us. First, a small band of Chinese soldiers raided our camp while the young men were away in the pastures. Checheg's husband, Gonchik, was with them and when the raid came I was fortunate enough to kill two of the dirty swine who attempted to rape Checheg. I am in good shape for a man my age.

Checheg: After father killed those terrible bandits we had to flee. We hid out in the ger (tent) of an old family friend who lived next to a monastery. In the weeks that followed we heard that those terrible Chinese had been defeated and driven off.

Temur: The bad news was that the army of that yellow bearded Russian, Baron Ungern Sternberg, was spreading his control over the countryside. My friend told me that in the city the Baron's men had executed three Mongolian patriots and that their bodies hung by the city gate. I guess the Baron is not the liberator he claims to be.

Checheg: Things worsened because the Baron's gang was running out of manpower and they started to draft all Mongol men, the young and old, the healthy and sick. I was afraid that they would draft father. Besides, I feared for my dear husband who is with the other men in the hills. So I begged father to leave this place and return home to our own camp.

Temur: I agreed with Checheg; we had been away too long, we must return to our animals. We started back away from town and moved into a small forest of evergreens. Suddenly my horse jumped to one side.

Checheg: There was a wounded Mongolian soldier in the bushes beside the trail. Who are you? I cried.

Soldier: I told these good people that I was a soldier of the Mongol People's army and pleaded with them not to tell anyone that they had seen me.

Checheg: Father told me that we must flee for we were in real danger. However, I looked back and saw soldiers galloping after us. Just then a bullet whistled over father's head.

Temur: The soldiers ordered us to halt and demanded to know why we were running away. I told the Russian that we were not running away.

Checheg: Father was so brave and I was so scared. The dark faced, oily man who seemed to be their leader asked father whom we had seen while riding through the grove.

Temur: I told this officer, who called himself Captain Sipailo, that I saw no one. This oily bandit kept making threats and he kept looking at Checheg in an evil way.

Checheg: I was afraid of this evil man and what he might do to us but I was also afraid for that poor wounded boy back in the brush. What should we do?

Temur: That filthy Czarist pig was talking to my daughter in a way only her husband should speak to her. I was afraid what they might do to her.

Soldier: I watched this and heard much of what the officer said. He made them ride down to where I was hiding. The soldiers no longer seemed interested in me hiding in the bushes. The last words I heard the officer say was,"Now this is your last chance, sweetheart. Are you coming with me?" What should these people do?

Teacher note: Pause here and discuss what has happened up to now in the story. Discuss what the people should or should not do.

Now turn to the conclusion on the next page!

Temur: I looked at my lovely daughter but she shook her head, no! I told the officer once more that we were not hiding anyone. But he only cursed and ordered the men to bind us and take us prisoner.

Soldier: They grabbed the old man and dragged him down from his horse. But as he fell he kicked his daughter's horse and yelled for her to ride into the woods.

Temur: However, what I did was foolish and I am sorry - sorry only as a father can be. Checheg's horse bolted and they broke for the woods but the officer pulled his gun and fired at my lovely daughter. "O God he shot my daughter in the back!"

Soldier: The Russian Czarist swine went over to the girl, looked down and said, "Sorry girl, I only meant to wound you." Then they all mounted their horses and rode off. I crawled out of the bushes and tried to help the old man and the girl. It's too bad a young girl like that was killed, her blood soaked up in the snow.

Temur: How does our story end? Well, fortunately not here on this most terrible day of my life! My daughter is gone and nothing we can do will ever bring her back but life goes on. The young soldier and I collected my horses which the Russians forgot to steal. We made our way to the steppes where we laid Checheg to rest.

Soldier: Then the old man and I joined the People's army. I met his son-in-law, a fine young soldier in our Red Army.

Temur: We returned to fight the foreign invaders. In the end, we did help drive the bandits from our soil. I should have the last word I guess. Yes, I lost a daughter who was near and dear to me, but in the end I am still a grandfather. My son-in-law married again - to the sister of the young man we helped save and there are many little feet in our ger now. Oh, I see it is time for dinner. I must go now. Thank you for listening to my story.

1. As Americans living far from open warfare for over 100 years, how do we relate the decision of the father and daughter? To the father and soldier after the shooting?
2. What makes the ending of this story a good deal different than others you have read? Why do you think the author of this story ended in this "unusual way"?

ECONOMICS AND GOVERNMENT

LAW IN SOCIETY: A COMPARATIVE STUDY

People have always lived together in groups. Long ago families banded together for protection, to hunt for food, to graze their cattle or to farm the land. These people had to develop rules to govern behavior among themselves in order to survive. Disputes between individuals that threaten the entire group had to be settled. No group could long survive without some means of resolving conflicts. In the end, people had to provide guidelines or laws, to reduce conflict within the group and to maintain the welfare of its members.

There are many kinds of law: some concern an individual's personal or property rights. Some deal with crimes, and they are the most important because criminal law is supposed to protect individuals and the public against harm or injury.

Long before Biblical days, "you shall not kill" and "you shall not steal" were basic important rules in almost every society. But definitions of the crimes and the punishments for wrongdoers were not the same in every society. At first, families were very powerful parts of society. Society required a criminal to compensate, or repay, the victim or his family for the injury. Later, society began to think of crimes as wrongs against the whole of society, and many punishments were devised to repay society for any wrongs committed against it.

Laws called for suffering by the criminal: death, whippings, burning, cutting off parts of the body. Today such punishments seem cruel and are generally no longer in use. Our society punishes wrong-doers mainly by fines, imprisonment, and in a very few serious cases, by death.

The law evolves, or changes, as society's views change. Laws reflect what a society values. In seven western states or territories during the 1870's criminal laws were passed listing these punishments for the following selected crimes. As you read through the following law codes, see if you can identify what the societies valued.

1. Murder in all of the seven western states or territories was punishable by death, usually hanging, or long terms of imprisonment. Texas had provisions for life imprisonment in solitary confinement.
2. Injury or wounding was treated as attempted murder or battery (doing physical harm to another person). Prison terms, sometimes at hard labor, were a common form of punishment in most western states.
3. A conviction for rape could bring a man death or life imprisonment in Texas while in Nevada the penalty was 1 to 10 years.
4. Arson verdicts carried with them 5 to 20 year terms

in both Texas and Montana, while Oklahoma had the stiffest penalty, a term of 20 to 30 years in prison.

5. Horse theft was often punished by local "hanging judges" in the 1860's, but by 1890, laws in eight western states called for jail terms of 1 to 14 years for this and other forms of theft.
6. Carrying or drawing a weapon, according to 1890 statues, carried punishments of short jail terms or fines of between $10 to $500.

Illinois law in 1970 had the following punishments for major crimes:

1. Battery is punished by a jail term of up to one year and/or a $500 fine. If the violent act was carried out with intent to commit a felony (a serious crime) then the convicted person could receive a prison term of up to 10 years.
2. Larceny (or theft) provided punishment to fit the amount stolen. If the thief stole something valued at $150 or less they could be jailed for one year and have to pay a $500 fine. If the stolen articles were worth more than $150, the person could be imprisoned for a period of 1 to 10 years.
3. Arson is punished by a prison term of 1 to 10 years.

The system of punishment found in the Mongol-Oirat Regulations of 1640 provides an interesting comparison and contrast to the two examples of American law we have just noted. This law code that regulated the lives of many people in both eastern and western Siberia was influenced by Lamaism (a form of Buddhism).

Because religious taboos were firmly held against taking a life and Mongolians were taught that murder was an evil deed, the formal law code contains only three offenses which require the death penalty.

1. Failure to report to the Prince the approach of a large enemy army (to aid the Prince in time of need) or to abandon the Prince in danger were punished by death. In addition the family lost all of their property (ruin), and were removed from the area, including all of the executed person's children.
2. A man who murdered (with arson) a nobleman was punished by ruin. If the victim was middle class the murderer's fine was 300 animals and 30 "precious things" (items of value). If the victim was of the lower class, the killer had to pay "15 nines of cattle and one precious thing." The Mongols had a great regard for the number so they measured value in units of nine; as a result 15 nines is really 15 x 9 or 135 head of cattle that were collected as the fine.

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3. For the rape of a married woman the culprit (wrongdoer) was fined nine head of cattle; of a maiden, two nines (18) cattle. If a slave was raped the man was fined one horse.
4. For injuring or wounding a person so that they lost a hand or six fingers the punishment was a fine of 5 nines of cattle (45 animals) and one "precious thing". This was also the same for inflicting a large wound with a sharp weapon.
5. For drawing a weapon for a blow, the punishment was the loss of the weapon and a fine of one horse. The horse was given to the man who seized the wrongdoer.
6. The crime of arson was dealt with in somewhat general terms. The code states "whoever sets fire to another man's property shall be severely punished."
7. Theft, particularly of cattle and horses, was serious. Animals were basic property and a means of livelihood to the nomadic Mongols. Theft was severely punished under Oirat laws. The punishment for the theft of a horse was a fine of between 8 to 10 nines of cattle (or 72 to 90 animals). If you stole a cow, a colt, or sheep you were fined 6 nines of cattle. In addition, the code stated "whoever commits theft for the third time shall be dispersed (sent away) and ruined (lose all property)."

QUESTIONS AND ACTIVITIES

1. We have said that a society will protect by law what the people of the society value. Make a list of those things that the society in the western territories of 1870's valued, in the society of Illinois in 1970, and in 1640 in Mongolian society.
2. What problems do you see in our society if we changed our laws to make them more like the Oirat Mongols?
3. Our Article doesn't say anything about what happens to the person who can't or won't pay for his errors. What do you think they did?
4. Select another society, past or present, and investigate their laws and what they valued. Below is a suggested list:

   People and Places by Margaret Mead contains easy to read selections on Eskimoes, the Ashanti, and others.

   Shariat - Islamic Law

   Code of Hammurabi

Note to the teacher: This excerpt could be used to provide students with information concerning present-day Mongolia. It would also be an interesting case study approach in an economics class when students are asked to consider and compare economic systems. However, as the explanation at the end of the Constitution points out, it should be noted that the principles fundamental to the framework of the constitution are not always carried out in Mongolia today.

AN EXERCISE IN
COMPARATIVE ECONOMICS AND GOVERNMENT

Excerpts from:

The Constitution of the Mongolian People's Republic

To the students: Among the many ethnic and minority peoples of Inner Asia, the Mongolian People's Republic is the only independent state. All other ethnic groups are either under the rule of the Union of Soviet Socialistic Republics (Russia) or of The People's Republic of China. The Constitution of the Mongolian People's Republic is very similar to that of the Soviet Union; both are designed to provide for a communist state. Read these excerpts from the Constitution of the Mongolian People's Republic and consider the exercises that follow the reading.

THE NATURE AND GENERAL PRINCIPLES OF STATE ORGANIZATION

Article 1. The Mongolian People's Republic [M.P.R.] is a socialist state of workers, arats (herdsmen and farmers) organized in co-operatives, and working intellectuals, based on the alliance of the working class and the arats.

Article 2. The M.P.R. is a socialist state in the form of a People's Democracy.

Article 3. All power in the M.P.R. is vested in the working people who implement that power through the state representative bodies--the Hurals* of People's Deputies.

Article 4. The Hurals of People's Deputies are elected by citizens of the M.P.R. on the basis of universal, equal and direct suffrage by secret ballot.

Article 5. Democratic centralism is the fundamental principle of the organization and functioning of all state bodies.

The state bodies are duty bound to draw support from the working masses and constantly to strengthen their ties with them.

Article 6. The Hurals of People's Deputies are responsible and accountable to their electors.

Every deputy is duty bound to give an account of his work and the work of the Hurals of People's Deputies to the electorate and may be recalled by the electorate at any time in the manner provided by the law.

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*Hural. Hural as a term derives from a very old Inner Asian word. In the time of the Great Khans like Chinggis, the council of princes was called the Kuriltai which in modern Mongol becomes Hural.

THE FUNDAMENTAL ECONOMIC PRINCIPLES AND FUNCTIONS OF THE STATE

Article 8. The economic basis of the M.P.R. is a socialist system of economy and a socialist ownership of the means of production established as a result of the long and arduous struggle over private ownership of the means of production and the elimination of the exploitation of man by man.

Article 9. Socialist property in the M.P.R. has two forms: state property (belonging to the entire people) and co-operative property (belonging to agricultural associations and other types of co-operatives).

Article 10. The land, its mineral resources, the forests, the waters and their wealth, state factories, mines, power-stations, rail, road, water and air transport, arterial roads, communications, banks, state-owned agricultural enterprises (state farms, machine and livestock stations, etc.), municipal enterprises and the bulk of the dwelling houses in the towns and other inhabited centers, raw materials, the materials and produce of state enterprises, state trading establishments and warehouses, scientific and cultural establishments and also the property of all state organizations and institutions are state property, i.e., the property of the whole people.

Article 11. The socialized enterprises of the agricultural associations and other co-operative organizations with all their machinery and equipment, their produce, buildings, tractors, harvester combines and other farm machines and implements, transport facilities, livestock and other socialized property are the socialist property of those associations and co-operative organizations.

Every family in an agricultural association obtains its main income from personal participation of each of its members in the social production of the association and has a personal subsidiary husbandry of a size fixed by the rules of the association.

Article 12. The land occupied by an agricultural association is allotted to it for its permanent use free of charge.

Article 13. The law protects the personal property right of citizens in respect to their incomes and savings from work, their dwelling houses and personally owned small holdings, livestock and articles of domestic use, as well as the right of citizens to inherit personal property. The right to own personal property shall not be used to the detriment of state and public interests.

Article 15. The economic life of the M.P.R. is determined and directed by a single state economic plan with a view to ensuring the continuous growth and development of the country's productive forces, the uninterrupted expansion of socialist reproduction and a continuous rise in the living standard and cultural level of the working people.

State economic policy serves the purpose of correctly reflecting the requirements of the economic laws of socialism in the national economic plan.

The economic plan of the M.P.R., approved by the Great National Hural, has the force of a law.

The guidance of the economy by the state must invariably be accompanied by the strictest accounting and by control over production and distribution, over the measure of labor and the measure of consumption.

THE FUNDAMENTAL RIGHTS AND LIBERTIES OF CITIZENS AND HOW THEY ARE ENSURED

Article 76. Citizens of the M.P.R. enjoy equal rights irrespective of sex, race and nationality, religion or social origin and position.

Article 77. Citizens of the M.P.R. have the right to work and to payment for their work in accordance with its quantity and quality.

This right is ensured by the advantages accruing from the socialist system of economy established in the M.P.R., which gives each citizen every opportunity to employ his knowledge and labor in any branch of economy and culture without let or hindrance, and to receive a guaranteed recompense according to the labor expended.

Article 79. Citizens of the M.P.R. have the right to maintenance in old age, in cases of disability, in cases of sickness or the loss of the bread-winner.

This right is ensured by the granting of assistance through the social insurance system, by state pensions, through the special funds of co-operative organizations as well as by extending the network of medical institutions and holiday resorts, by free medical attention for the people and by the development of the labor protection system.

Article 80. Citizens of the M.P.R. have the right to education. This right is ensured by free tuition, the extension of the network of schools providing general education, special secondary schools and higher educational establishments and by a system for improving trade qualifications as well as by a state system of scholarship grants for students of special secondary schools and higher education establishments.

Article 84. Women in the M.P.R. are accorded the same rights as men in all spheres of economic, state, cultural, social and political life. The realization of these rights is ensured by according women the same conditions of work, leisure, social insurance and education as men, by the state promotion of mother-and-child welfare, state assistance for mothers of large families, leave of absence from work before and after confinement with full pay and the extension of the network of maternity hospitals, nurseries and kindergartens.

The infringement, in any form whatsoever, of the equal rights of men and women is forbidden by law.

1. In what ways do the "Fundamental Economic Principles and Functions of the State" agree with those economic principles as set down by Karl Marx in the Communist Manifesto? In what ways do they differ?
2. What advantages would this constitution provide for the individual if the constitution were followed exactly? What would be the disadvantages for the individual?
3. What advantages would this constitution provide for society as a whole if the constitution were followed exactly? What would be the disadvantages for the whole of society?
4. Compare this constitution with the Constitution of the United States. What economic principles can you find in the U.S. Constitution? For instance, what mention is made of private ownership of property, of natural resources, or of distribution of goods and services?

DOES THE THEORY MATCH THE PRACTICE IN THE MONGOLIAN PEOPLE'S REPUBLIC TODAY?

"All power in the Mongolian People's Republic is vested in the working people. . .", states the Constitution. In practice, however, all power is actually held by the Mongolian People's Revolutionary Party. Elections are controlled in the same way as they are controlled in the U.S.S.R.. There is only one party from which to select a candidate. Frequently there is only one person running for a particular office from the People's Revolutionary Party. On dissention no real choices are allowed.

Representatives are elected to the assembly called the Hurals. Articles 4 and 6 of the Constitution indicate that these representatives are chosen on the basis of universal, equal and direct suffrage by secret ballot and that these elected representatives are then directly responsible to those who elected them to office, their constituency. In practice these elected representatives are responsible only to the party. Failure to follow the official party line as set forth by the Mongolian People's Revolutionary Party is not allowed. Therefore, the Hural becomes merely a rubber stamp, ceremoniously passing only those laws that the party has decided upon in advance or initiating only those pieces of legislation already approved by the Party. This is similar to the political patterns in the Soviet Union.

Article 9 divides property into two forms: state property (belonging to the entire people) and co-operative property (belonging to agricultural associations and other types of co-operatives). Actually all property is the property of the state, not the property of the whole people. In other words, the Party makes decisions regarding property, not the people.

One of the cherished values within our society is the right to own and protect private property. An examination of the U.S. Constitution will demonstrate how the founding fathers designed this protection of private ownership into the very framework of our government. Article 13 of the Constitution of the Mongolian People's Republic would have the reader believe that personal property rights of citizens are also respected in Mongolia; the right to inherit property is respected. The only qualifications being that your personal ownership may not interfere with the "state and public interests." Apparently all private ownership has been defined as interfering with state and public interests because, although personal possessions are owned by individuals in Mongolia, no ownership of personal property is allowed.

In the same way that our Constitution provides for the basic freedoms and fundamental rights of citizens, the Constitution of the Mongolian People's Republic appears to ensure the fundamental rights and liberties of citizens in

Mongolia. Such has not always been the case in Mongolia. Mongolians do not always have the right to worship as they choose. There have been strong efforts on the part of the Party to suppress many religious beliefs and practices. We have already seen that, even though the right to vote is extended to all citizens both male and female, the vote does not count for much when your choices are selected for you before you cast a ballot.

Each citizen is guaranteed the right to work in Mongolia. But there is a big difference between what we in the United States consider our right to work and work as it is done in Mongolia. Mongols are often pressured to work: each citizen must perform tasks that are declared necessary labor for the country. There is not always a choice of jobs. Women are a productive part of the laboring force, and while it is true that the Constitution assures women equality, it is also true that the labor of women is needed in a country that has a shortage of laborers. Most Americans would revolt against actions that would force us to work at jobs which we have not chosen; however, Mongols do not have the option of job choice.

Clearly, then, from just these few examples, it can be seen that the theory portrayed in the Constitition of the Mongolian People's Republic is very different from the practices in Mongolia today. Is this also true of the United States society? Check a copy of the United States Constitution. Look especially at those items that deal with the protection of individual liberties and freedoms of choice. Does our theory match our practices?

1. Examine Articles 79 and 80 of the Constitution of the Mongolian People's Republic. How are matters such as maintenance in old age, disability, sickness, education, and vacations handled in the United States? In Mongolia?
2. Compare Article 84 of the Constitution of the M.P.R. which deals with rights for women with the Equal Rights Amendment. Are there similarities? Are there differences?
3. Look up the rule of the Great Khans like Chinggis. How was the Hural, or Kuriltai, organized and what powers of governing did it have? Report your findings back to the class.

ROLE OF WOMEN

THE ROLES OF MODERN WOMEN IN MONGOLIA
AS VIEWED THROUGH
SOME SHORT STORIES FROM MONGOLIA

In Mongolia today there are many jobs to do and there is a labor shortage. Among the nomadic herdsmen, there are many tasks to be performed. Each member of a family unit must help. The same is true of city dwellers. Women of Mongolia are urged by the government to take on full-time jobs outside their home. By encouraging women to work, the Communist Party is not only motivated by the idea that women should be equal, but also by a genuine need for additional labor.

The Mongol government would prefer that the people not spend time debating over the physical differences between the sexes as is often done in the U.S. In fact the Mongol constitution reflects this equality. Nor do Mongolians always seem to be concerned about the social consequences associated with some jobs, though the mother in the story "A Funny Woman" is very unhappy over the career choice that her son makes. More often Mongolian society encourages men and women to participate in as many occupations as possible. Fun is poked at men like Chalkha in the story, "At the Pass", who do not accept this idea. It is also true, however, that men and women seem to predominate in certain occupations.

For example, there are many more male truck drivers and mechanics in Mongolia.

Following are four contemporary short stories from Mongolia. Each story reflects the official communist party line. In other words, the stories intentionally project the ideal roles for women and young people that are encouraged by the government.

As you read the stories, consider the following questions. What do these stories seem to say about the role of women in this part of Inner Asia? What do these stories seem to say about young people? After reading all four stories, discuss in what ways these young men and women are different from young people in the U.S. In what ways are they the same?

1. "At the Pass"
2. "A Funny Woman"
3. "The Kerchief of Love"
4. "How Soli Was Changed" or The Ugly Duckling

AT THE PASS

by D. Garma

(Adapted from the Mongol Translation)

Snorting and moaning, like an old, old woman, the truck made it to the crest of the pass and stopped.

"We'll wait here awhile", the driver said to the young man sitting next to him. "We can't leave the others behind. They've lost sight of us, as it is".

The sun had just set. A light wind sprang up from somewhere in the surrounding spaces. The land was already dressed in its autumn colors.

"Could we have gotten lost?" anxiously thought the young man, looking around. In the meantime the driver had jumped down to the ground, and lifting the hood he began to fuss with the engine. But he kept his eye on his passenger, who was apress photographer from one of the city newspapers.

The press photographer looked about twenty years old. He wore a stylish beard. He was slim and stoop-shouldered, almost like a question mark. He wore a baggy leather jacket and trousers with rows of shiny buttons on them.

"Looks like a scarecrow," thought the driver and he nearly laughed out loud.

"Poor thing, he must be blind too," thought the driver as the young man put on a pair of glasses with thick rims. The young man stretched out his neck and scanned the distance.

"Look at him, a regular eagle! Only he probably hasn't got the strength to raise the window," the driver laughed again to himself and disappeared under the hood again.

A wonderful view presented itself from the place where the men had stopped. The road snaked southward down from the pass. To the east stretched a wide gorge, at the end of which a waterfall plunged down from the steep slope of a high mountain.

The mountain peaks glowed orange, and one could not make out whether this came from the depths of the eternal snows, or whether the sun, which had dipped below the horizon, was enlightening them with its last yellowish-red rays. For some time the press photographer admired the scene in silence, then he raised the camera suspended from his neck and made a few shots, then returned to the truck.

"And what am I going to do with him?" the driver thought with disgust, tearing himself away from his work. He straightened up, wiped his oily hands with a rag and began looking around. He hoped to find some evidence of another humans' presence in this forsaken spot. And presently at the top of a hill he soon noticed a herd of grazing animals. The driver pointed in their direction and asked the press photographer:

"Look over there! What do you see up on the hill? Isn't that a flock of sheep?"

"Looks like sheep."

"That's great! That means there's a nomadic village not far away. Would you like to go and take a look?"

"By myself?" There was an anxious note in the voice of the press photographer.

"Of course, by yourself. When you get to the encampment they'll treat you to some tea. Who knows when the rest of the trucks will catch up. We might have to spend the night here."

The young man said nothing, took his bulging knapsack from the truck cab. He turned up the collar of his jacket so he would not get chilled by the cold wind, and strode off. The smiling driver followed him with his gaze.

When the young man reached the top of the hill, he was breathing heavily. The sheep got excited as they sensed his presence and shied away. From somewhere up on the cliff came a "Choo! Choo!" The voice was high pitched and like a melody from either a child or a woman. The young man stopped. Imagine his surprise, when there on the top of the hill on the edge of a barren cliff, he saw a slender silhouette. The narrow shoulders and spotted kerchief revealed it was a young girl.

Having calmed the crowding, frightened animals, the girl nimbly came down from the cliff and approached the photographer.

"Hello", said the young man looking into the windblown youthful face of the girl.

She extended her hand and lowered her eyes. She was afraid to show her surprise at the sight of a stranger.

"Why don't you drive the sheep home?" asked the bearded young man. "It's already evening."

"What do you mean by home?" asked the girl with a smile. "Is that your truck stranded on the pass?"

"It is. Others are following, so we're waiting for them."

"Can you imagine," thought the press photographer. "Forsaken land, a remote mountain pass, a flock of sheep and a beautiful girl just like in a dream."

"And where are the rest of your people?" he asked

"Far away."

"How far away?"

"About 40 kilometers from here, probably. Do you see that pointed peak?"

"Way over there?"

"Yes. To the east of it is a little place called Solar Spring. That's the autumn camp of our family."

"Well, and what are you doing here?"

"Me? Don't you see? I'm herding sheep. We graze our pastures according to the rotation method proposed by a leading sheep breeder." she said seriously. "By the way, let's go over to our yurt and drink some tea. It's here under the cliff."

"Thanks, it's not necessary."

As if to indicate that he neither wanted to eat or drink, the photographer sat down on a nearby stone.

"I'll wait here until the engine is repaired. I think the driver will give me a signal when everything's ready."

"Come to the yurt or the sheep won't calm down."

Leaning on her whip handle, the girl nimbly got up on the edge of the cliff, where the young man had first seen her. There was nothing for him to do but follow. Climbing after her, he wondered whether it was true what he had just seen and heard.

Quickly the girl got to the cliff and descended to its foot. There, next to the yurt on a stone slab, lay her few possessions: a thermos bottle with tea, a paper sack with food, a mirror, and a thick book with a notebook and pencil between its pages.

"Sit down," she said as she squatted down. Then she lowered one knee to the ground for support and made herself more comfortable. She began to serve her guest as if they were in the yurt instead of in the open. She handed him a bowl of tea and pushed closer a dish into which she poured dried cottage cheese and fried cakes from the paper bag.

The young man wanted to show that he knew the rural customs. He accepted the bowl and sat down with one leg under him. Only then did he begin sipping the delicious tea.

"You must be a photographer."

"How did you guess?"

"It's not hard to tell in this case," she replied with a smile.

In the meantime it was getting darker. The shades of night were creeping up the cliffs to the mountain tops. The fluffy white clouds rose higher and higher and gradually melted into the evening sky, where stars were appearing one after the other.

The silken del - the Mongolian national robe - with its light quilting and fine national embroidery was very becoming to the girl. The spotted kerchief made her large eyes look even larger. She was not as tall as the young man, but on high heels she would look slender and graceful. The girl had a tender and gentle glance which was absent of any cunning.

"Is it true that you herd sheep?" asked the young man.

"Of course it's true. Don't you believe me?"

"No I don't."

"That's strange."

"What's strange about it? Such a beautiful girl, herding sheep and spending the night outdoors. Do you expect me to believe that you have decided to spend your youth in these wild mountains, herding sheep!? Your appearance, your manners and your speech do not go along with my idea of a shepherdress.

"I'm sure you live in Ulan-Bator. Only I can't figure out what you came out here for. Are you on leave or on tour?

And you're herding sheep for the fun of it, to breathe the fresh air."

"Excuse me, dear guest," the girl interrupted the photographer, "but do you really think that I'm a city dweller?"

"Of course! You not only remind me of a city dweller but of one actress I know. I think I've seen you on the stage. So quit trying to fool me and tell me who you really are."

The girl could not help laughing out loud.

"That won't help. A mite of a girl is not going to lead me around by the nose. Impossible!" the young man thought stubbornly to himself.

Dear reader, if you have ever been to the Tola Restaurant in Ulan-Bator, the capital, then you would have noticed a young man seated at a table in the left hand corner. The tall young man wore jeans and a loose leather jacket and his long unkempt hair fell down over his collar. As a rule, he would be lounging with a bottle of beer in front of him, a cigarette between his fingers, blowing smoke rings. No, you would not be mistaken - that would be our hero, the press photographer Chalkha.

He was born and raised in the city. If you do not include the few trips of 10 to 15 days to a nearby commune to harvest hay, he knows little or nothing about rural life. He has spent nearly all of his twenty-five years in the capital or at his country house or in his favorite Tola

Restaurant.

What's more, those trips to the country did not have pleasant memories for him. Once when Chalkha was helping to harvest hay with a group of young men from Ulan-Bator, they all stayed in an old yurt. He had to suffer many inconveniences which he was not used to. His self-pride had also suffered. He believed that there were no girls in the rural area who were worthy of him. His coarse passes were ignored by one of the local girls and since then Chalkha believed all country girls were backward and primitive. However, his new friend did not fit into his old ideas, and he was confused.

"So you do not believe me," she resumed the conversation.

"That's too bad. Our area is full of such simple girls like me. Some herd sheep like I do. Others are milkmaids. Our teacher used to say that everyone must find his vocation. And that's right. I can think of nothing better than roaming with the sheep over these pasturelands. I don't think I'd like it in the city. Since birth, I've been used to the country, to a free life, to pure air - what more could one wish for?"

Suddenly the girl gave a deep sigh and fell silent.

"Don't you have any desires? You're young, and the young people today want the whole world, they want to get higher education, and learn how to do things unheard of before.

Does all that mean nothing to you?"

"Why of course not. But for each one there is his own calling. Some make space flights. Others become engineers, and I like to herd sheep. Not everyone can fly in space! Or live in the city. Someone has to herd animals. Honestly, it's an occupation no worse than others and maybe even better."

"Poor thing!" the photographer could not help exclaiming. "Well all right..." He decided to tackle it from another angle. "Let's suppose that sheep raising is your vocation. But don't you ever want to dance? Don't you want to have fun with your friends, to go to the movies, to the theatre? Don't you find it dull in this forsaken place with your sheep?"

"Evidently there is a lot you don't know, most respected press photographer," retorted the girl. "Do you think I roam the hills the year round? No, you're mistaken. I have a home and friends. Every week we see a play or a film. Who doesn't like movies or dancing. We know how to have fun. The city isn't the whole world."

Chalkha did not know what to say. It was hard to argue with this girl and just as hard to believe her.

Night fell. The column of trucks had not appeared yet, but this did not worry Chalkha. He did not want to sleep in spite of the long day in the truck. He was annoyed by thoughts: "Everyone must have a calling . . . And me?

Just what is my calling? Photography?"

"Tell me, do you read the newspapers?" he suddenly asked the girl.

"Certainly! All that we receive. Only sometimes we get them a bit late."

"Have you paid any attention to the photographs in the papers?"

"Of course."

"Have you noticed any by press correspondent Chalkha? Landscapes."

"I have. Only I don't like them very much. Maybe he hasn't got the gift for it. His photos are dull and monotonous - a single cliff or a tree. If he were to come here I'd show him some really beautiful places. The natural beauty that we have! Are you acquainted with it?"

"I am," Chalkha replied with a scowl.

"He seems to be a typical city dweller. You can see at once that he's not used to being in the country and knows little about nature."

These words cut Chalkha deeply, but he said nothing.

"In the morning, I'll certainly photograph her together with her sheep," thought the photographer.

Chalkha did not know what it was that attracted the girl to him. However, despite the late hour, he did not want to sleep. It was so pleasant to sit next to her and talk. From time to time, they got up and took a walk around the sleeping sheep. Then they sat down again on the rock and continued to talk. Once he tripped in the dark and nearly fell. But the girl offered him her hand and Chalkha regained his footing. The touch of her hand seemed to burn his.

"Perhaps, you should go to the yurt and get some sleep," she suggested. "The nights are cold now, and you'll get chilled."

"No thank you," Chalkha declined politely.

And so the night passed. In the morning light, Chalkha saw the loaded trucks on the crest of the pass. Between them the drivers were shuffling from foot to foot. And although this meant that it was time to go, Chalkha suddenly felt that he didn't want to leave.

At last he got up and took his knapsack. Now only his truck was left at the pass, and the driver was impatiently looking for the photographer.

"Well goodbye. I forgot to ask your name."

"Dolgorsuren. And yours?"

"My name is Chalkha. That's all right, don't let it bother you. Thanks for the treat. It was a great pleasure to meet you. If I happen to be in this area again, we'll see each other. Won't we?"

He stood rooted to the spot. He was in no hurry to leave. Everything seemed so wonderful now: the harsh mountain pass, the flock of sheep and even the cold rock he had sat on all night. Finally he moved. Quickly he grasped the girl's hand and shouted.

"Goodbye Dolgorsuren! We'll meet again!" Then he ran toward the truck. Looking back every minute he shook his clasped hands above his head. "Good luck, Dolgorsuren!"

Chalkha returned home a different man. It was rumored about the newspaper office that as soon as the chiefs mentioned sending someone on a business trip, Chalkha was the first to volunteer. He had returned several times to the rural area where he had met the shepherdress. Every time he stood a long time on the familiar pass and then climbed up to the edge of the cliff. There he sat deep in thought remembering that memorable night he spent with Dolgorsuren.

Now Chalkha wears a Mongol del. He has shaved off his beard and in general all that is left of the former Chalkha are the thick rimmed glasses.

Why these changes have taken place, nobody knows. Chalkha himself is hardly aware of the changes.

"Life must have a meaning," he loves to repeat to himself. "Possibly, the meaning of life is a man's calling, as Dolgorsuren has said!"

AT THE PASS

by D. Garma

1. In what ways were the life styles of Dolgorsuren and Chalkha different?
2. Why do you think the truck driver laughed at Chalkha behind Chalkha's back?
3. Describe the clothing worn by Dolgorsuren and Chalkha.
4. Would you consider Chalkha a modern young man? What of Dolgorsuren?
5. What was it about Chalkha's life that Dolgorsuren found hard to understand? How did she defend her vocation?
6. In what ways are Dolgorsuren and Chalkha similar to young people in the U.S.? In what ways are they different?

A FUNNY WOMAN

by D. Garmoa

"Would you like to see our funny woman, Buma?" my friend asked me when I came to visit him in his province.

Since no one aged twenty would refuse to have fun I readily agreed. And the two of us ran to the garage like a couple of school boys. There we saw a woman who was working in the yard.

"Here she is. Look how big and strong she is. And this young fellow is her son. He came here recently from the city."

The woman was working at an easy pace. She took off the rear wheel of a truck, lifted it over her head without any effort, and tossed it on the grass like a rock.

You cannot judge a person's heart by their appearance. You cannot tell whether someone is happy or not. This woman aroused my curiosity, and I decided to learn more about her. Later that evening the trade union organizer of the garage, who was a wise old man, told me her story.

Buma came here two years ago. She left her only son whom she loved more than anything else in the world in the city. She came here to work in the garage because experienced workers were badly needed. All the mechanics were young boys and Buma could teach them a lot. Besides, she was getting older and she felt like leaving the city to settle down in the countryside.

She arrived at the end of August. She took her luggage from the car - a box with dishes and an old chest with her clothes. The next day Buma put on her old green overalls and went to work. When she entered the shop, she got angry immediately.

"Oh my God, how filthy! And you're smoking in the garage, aren't you?" she said angrily when she saw the cigarette butts on the floor.

It wasn't easy to get along with her. She did not like many of the things she saw. She insisted that we should do everything according to the rules. In other words, she demanded discipline. Soon some of the boys started to call her "Khenkheg Buma" (Funny Woman Buma). Frankly, I also thought she wanted too much from us. But Buma paid no attention to our jokes. She kept working selflessly, better than any of the rest of us. It was good to watch her work. She did a man's job and never got tired.

A month after her arrival we had a trade union meeting. Everyone was complaining that we did not have enough mechanics, and that we must teach our people the trade. We decided to ask the state committee of the MYRL (Mongolian Young Revolutionary League) to send us some good workers.

Buma listened quietly and then she took the floor. Everyone was silent.

"What I'm going to say will not be very pleasant for you to hear," she said.

"You are all saying that we need more people because we don't have enough mechanics. But we should admit instead that it is our own fault. There are some pampered young people among us, who simply don't want to get their hands dirty with oil. Perhaps we should teach them to be mechanics."

Everyone was surprised and did not know what to say. Finally someone asked her, "Whom do you have in mind?"

"Don't you know?" Buma retorted. "Look, here is Sembe, our cashier. He's only twenty-two. If he stopped by our garage only once and took a look at me, a forty year old woman, he would be ashamed to just sit there and count money. And what about Galson, our watchman? Look how strong and healthy he is! People say he's an excellent wrestler and no one at our country fair can match him in strength. What does he actually do? Just think of it. I'm not going to point my finger at anyone else. Use your own heads!"

After that meeting we all began to respect Buma. She and I became good friends and often I would visit her at home.

The better I got to know her, the better I understood her. I soon realized she was not funny, but she was a clever businesslike person. Besides she was the best mother one could wish for. Sometimes she would tell me about her son.

"I miss my son terribly," Buma once said. "I've been here for two years, and he's still in the city. I haven't had a letter from him for quite a while. You know, he wanted to attend a technical school and become a mechanic like myself. I've been working for twenty years. I started working when my husband went to the war. At that time, practically only women remained in the garage. There were only a few men who did the heaviest jobs. I was young and strong and they appointed me to work with these men. I worked with them and we talked together. I learned the trade but I began to look more like a man than a woman. My only son is everything I have in the world. My husband did not come back from the war."

"Go to the city and visit your son; we'll give you a leave of absence," I said.

"That's nice, of course, But you see, there is a lot of work to be done here and it must be done soon. Besides, my son will soon be twenty. He is a real man. But as soon as I see him, I'll start crying just like some weak woman. I would feel ashamed. Perhaps he will come here. Then it will be all right."

She did not go to the city. But I knew that she missed her son terribly and was waiting for him. But he would not come.

On Sundays she would not leave home. She got a new bed for her son. And she kept some candies, apples and aaruul (a kind of sour cottage cheese made from milk left after distillation of milk liquor). But her son did not arrive nor did she receive a letter from him.

Sometimes I would drop in to see Buma and talk to her. I offered to take her to the movies, but she would always refuse.

"What if my son comes," she would say. "No, my dear, I can't go; he must be coming soon."

And finally it really happened. One afternoon the telephone in the office rang. The head mechanic said that Buma's son had come. I suggested that we give Buma several days off, and the mechanic agreed.

That evening I dropped by to see Buma. She gladly welcomed me and introduced me to her son. She invited me to take the place of honor at her table. She was dressed in her Sunday finest, her cheeks were burning with excitement, and her eyes sparkled. She was cooking some whey (the watery part of milk that separates from cottage cheese) which smelled delicious. A frail young man was sitting at the table. He looked exactly like his father, whose photograph hung on the wall.

"Now my sun shines again," Buma said to me serving tea.

The next day I dropped in to see the manager of the garage at his office. Suddenly the door flew open and Buma quickly entered the room. Buma, who was accompanied by her son, was breathing heavily and looked gloomy.

"Good morning," said the manager, shaking hands with her and looking at her son.

"That's him. Two years ago I left him in the city so he could study. I thought he would finish school and become a mechanic. I was waiting for him. And he . . ." Buma's voice betrayed her. "And he could not find a better job than a hospital nurse," she said, forcing out the words.

"Let him work as a nurse," said the manager.

"Oh no, that won't do. I want you to give him a job at the garage. I want to make a real man out of him. I was waiting for him for so long, hoping that . . . When he said in his letters that he was getting along fine, I thought he was doing the right thing. But he lost his purpose. Oh, how awful!" and Buma burst into tears. Then she realized that it was not proper to cry in her son's presence. She dried her tears and quickly got up from the chair.

"Well, boys, I hope you'll do me a favor and give my son a job at the shop." We both nodded.

"Come on, let's go," Buma said to her son and grabbing his hand, she dragged him out of the room.

A Funny Woman

1. Why did Buma become a mechanic? For comparison, look up the story of Rosie the Riveter from W.W.II times in the U.S.
2. The narrator of the story writes that Buma was "the best mother one could wish for". Why does the narrator think this is so?
3. Why was Buma ashamed for her son to be a nurse?

THE KERCHIEF OF LOVE

by S. Badraa

Tsetseg stepped out of the yurt. She had been living in the Steppe Spring Agricultural Association for two months. The two new yurts, which were pitched there, looked like two white shells that were somehow brought into the steppe.

Tsetseg shielded her eyes with her hands and gazed across the steppe. The empty valley stretched to the horizon. There was only one dark spot in the middle of the valley, a tractor and some small figures moving around it. The wind grew stronger, carrying light, reddish dust over the newly ploughed field. Tsetseg went back to her yurt and and sat down on the loose ends of the felt which covered the frame of the yurt. She raised her head and looked across the valley, but then her shoulders drooped again. Finally she got up quickly and went inside.

Her yurt was spacious but sparsely furnished - only an iron bed, a table and a bench, a pile of suitcases, and a trunk with a transistor radio on it. There was also a pile of spare parts for the tractor and the other farm machinery. Tsetseg looked around, and then her eyes fell on the transistor radio. She thought irritably, "Such a silly box! The batteries are no good. Why couldn't Namjil go to the center and get some new ones. He promised to do it two weeks ago, but he's been too busy to find the time to do it." When the radio worked, she had felt better. She could listen to some music or news from Ulan-Bator, and there was always something to discuss in the evening.

Tsetseg loafed around the yurt for awhile and then went outside again. She pulled the kerchief off her head and walked to the field.

Namjil was driving the tractor while Oyungerel operated the seeder. When Namjil saw Tsetseg he turned off the tractor.

"Why have you come? Do you want to help? But then your back will hurt again and you won't be able to sleep tonight."

Tsetseg did not answer Namjil. She watched Oyungerel instead. Then the eyes of the two women met and it seemed to Tsetseg that there was a challenge in Oyungerel's eyes.

"You came here to do research, haven't you? Instead you're driving a tractor," Tsetseg said in a high pitched voice.

"Do you think research means only writing something?" Namjil said laughing.

"All right, go back to work. I won't stop you," she said and walked back to the yurt.

In the afternoon the weather changed. It grew cold and the wind picked up clouds of dust from the fields and carried them to the tree covered slopes of the surrounded hills. Soon the reddish veil of dust blocked the hills from view. Tsetseg thought the ploughers would quit any minute and come home. But they did not come. Only the dull roar of the motor could be heard through the dusty mist.

They came home late that evening.

"Look, your ears are full of dust," Tsetseg said to Namjil who was washing himself. "Why work in the fields in such bad weather?"

"We must keep on schedule. Every minute counts during the planting season."

"And what about me? Shall I spend all day alone like a bird that has fallen behind its flock?"

That night Tsetseg couldn't sleep. She lay in the darkness listening to the howling wind. She wondered what she could do in this godforsaken steppe.

Several days later Tsetseg heard the roar of a motor. She ran outside and saw a truck from Ulan-Bator. It had delivered some cargo to the local association and was then sent to bring fuel to Steppe Spring on its way back. The young truck driver turned out to be a jovial fellow. Tsetseg chatted with him about the pleasure of life in the city and the difficult conditions in the country. Suddenly surprising herself, she asked him to take her to the city. They started on their way when she saw Namjil.

"Good-bye", she thought and waved her bright red kerchief. The wind caught it and blew it against Namjil's chest. The truck roared on. Namjil just stood there, pressing the scarlet kerchief with his hand.

It was fun to ride with the young driver. He was telling jokes and saying pleasant things. Tsetseg's heart was happy. She looked around the cab and found an illustrated magazine behind the sun-visor. She leafed through it absentmindedly when she saw a picture of a new district in Ulan Bator. Their building had been exactly like those in the photo. Last fall Tsetseg thought that she would be happy at last. First, Namjil graduated from the Institute. He got a job in the city at the ministry. Second, they got an apartment. It was good luck to get one so soon. Tsetseg, happy and contented, could often be seen standing on the porch of her apartment. But happiness is so fragile. A single remark ruined it.

"You know what? We are moving. Say good-bye to the city," Namjil told her one day.

Tsetseg started to back away from him when she heard the news.

"Don't be frightened. I have volunteered to go to the country. It will not be easy at first. But why should we stay away just because it is difficult? I cannot and don't want to stay away from my real work. It's like going far away from the girl you love."

Tsetseg was completely at a loss. The news was so unexpected that she did not even protest or scold Namjil. The only thing she realized was that his decision was final. She only asked him: "And what about the apartment?"

Now she was going to the city, and she would stay there for good.

Parting with the young driver in Ulan-Bator, Tsetseg invited him to visit her.

"I really don't know if I should. Will it be proper?" he said.

But in a week he came to see her.

When Tsetseg opened the door, her eyes were red from crying.

"Will you be going back to the steppe?" she asked him sobbing.

"What for?" The young man was surprised.

"During that week she spent in Ulan-Bator, she kept thinking about her leaving Steppe Spring and also the time she'd spent there.

"It was not so bad there after all," she thought. "The valley is so wide and soon it will be green. Wheat will be growing in Namjil's field. I wonder how he's getting along without me?"

She felt better only when she met her girl friends. But as soon as she was alone, she felt sad again. She even started talking to herself. Once she caught herself saying out loud: "And what about my kerchief? Has he kept it?"

Meanwhile Namjil spent every day working in the field. When Tsetseg finally returned, he took her to the field and tore off an ear of wheat.

"One, two, three. . . ten. . . eighteen. . . twenty-nine . . . thirty-one. Here you are! There are thirty-one grains in this ear. That's wonderful and this is only the beginning. I'll grow high quality wheat." Namjil crushed the ear of wheat in his hand and blew. The chaff flew away and the yellow grains remained in his palm.

Tsetseg was looking thoughtfully at the golden waves rolling across the wheat field.

"I would like to learn to operate a harvester combine," she said.

"What for?"

"To reap wheat."

"But darling, your back will hurt again and you won't sleep."

"It doesn't ache any longer, you'll see."

They returned to their yurt at the association center on a motorcycle. The scarlet kerchief was tied around Namjil's neck. Its ends were flapping in the wind caressing Tsetseg's face, as she clung to her husband's back.

The Kerchief of Love

by S. Badraa

1. Why did Tsetseg not wish to live on the steppes? What were Namjil's reasons for wanting to live on the steppes? Do young couples in the U.S. face similar decisions?
2. Make a list of the modern equipment used by Tsetseg and Namjil both in their home and for agriculture.
3. Why do you think Tsetseg changed her mind and returned to the steppe?
4. Tsetseg and Namjil owned a motorcycle. Would a motorcycle be an efficient method of transportation on the steppes? What would they probably have used for transportation if they did not have either a truck or a motorcycle?
5. Namjil and Tsetseg were part of the Steppe Spring Agricultural Association. They grew wheat. Where in Inner Asia would they live? Consult a map.

HOW SOLI WAS CHANGED FOR ANOTHER

Or

THE UGLY DUCKLING

Adapted from the Mongol Translation of Thomas Roff

Batu, a young man from the Gobi desert region, was leaving his home to report to the army. He was leaving his 18 year-old wife at home.

"I must be gone for two or three years," said Batu. "You must keep the yurt covered with white felt, see that the livestock multiply and take care of yourself."

Soli could hardly keep back her tears. "Come back safe and sound. And I'll keep the yurt clean and white and take care of the animals." And very softly she said, "I'll take care of your baby."

Batu was puzzled at hearing the word baby, but he was so anxious to be on his way that he did not question Soli further. Batu did not notice Soli's tears, and he did not realize how much his wife would miss him. Instead he was anxious to be on his way and hurriedly galloped away on his horse.

When Batu arrived at the border of Mongolia, he was assigned to help guard the border. In the beginning he thought often of home and of Soli. But gradually he began to think less and less about them. Occasionally he would write a letter to Soli, and receive one in return. But he noticed the letters all said the same thing. They said how much Soli missed him in very flowery speech. But how could this be, since Soli could not read or write. And besides she never mentioned the things that interested him the most - how the animals were, news about the neighbors, or how she was doing.

Batu noticed the letters were written by the same person since the hand writing was the same. Immediately he thought of Donoi, who was known to be a woman chaser. And he began to think that Soli was unfaithful to him. Gradually he hated to read her letters or to receive them.

While serving his duty Batu observed a couple living nearby. When the husband, Tsend, left on a business trip for several weeks, Batu noticed how Lham cried when he left. Yet by the time Tsend returned, Lham was living with another man. When Batu mentioned this to a soldier friend, he said that such girls existed, and that Soli was probably like them.

The more Batu listened to such talk and thought about what could be happening at home, the more he began to distrust his wife. As time passed Batu dismissed Soli completely from his mind. After all, she had no education and he was going to school. Soli was sloppy and he was neatly dressed and smart looking in his uniform. Batu decided he needed to find a new wife.

Batu told this to Dorji, a friend from home, who was also in the army. "Getting rid of Soli is a rotten thing to do," Dorji said.

"But I didn't start it, Soli did. Even her name means to change! Her mother already had five daughters, when Soli was born. She wanted a son but instead got another good-for-nothing daughter. What else should I do. Why she's sloppy and can't read or write." Soon Dorji was discharged from the army and returned home. But Batu sent no letter home for Soli. Nor did he write to her later or receive a letter from her.

Several years passed. Batu served with honor in the army, and received several medals from the government. When the time came to be discharged, he did not want to return home. So he remained with the army as a volunteer.

While reading a newspaper one day, Batu saw a picture of a girl named Khishig. She was a champion herdswoman from the Gobi. In the picture she wore a gown of patterned silk, and on her dress hung the "Order of Labor" and the emblem of the nation's champion cattle raiser. The face in the picture was not clear, but it was obvious she was a pretty girl. And she was from a district close to Batu's home.

Khishig had been taking care of her cattle so well in the last few years that she had become a model for the rest of the cattle-raisers on the Gobi.

Several of the army men who were under Batu's command began to talk about the girl. They thought she must be happy to have her picture in the newspaper. Her parents and family would be pleased and also her husband and people from her district.

"The girl lives with her mother," said a soldier. "And she raises several hundred head of cattle. Khishig is either unmarried or her husband is in the army."

"Or else her husband is in the army and has forgotten his wife", said another soldier.

"A man would be a fool to ditch a wife such as Khishig," said a third soldier.

"But there is a difference between good wives and bad wives", said Batu. "My wife Soli and this girl Khishig are as different as night and day. Soli is sloppy and uneducated, but Khishig is neatly dressed and knows a great deal."

"Let's write a letter to Khishig", said one soldier. And so Batu wrote a letter to Khishig telling her how proud all the soldiers were of her achievements. And when it was written, they all put their signatures to it.

About a month later the soldiers received a letter from Khishig. She thanked them for their letter. And she told them how she raised her cattle.

When Batu read her letter, he decided to find out whether Khishig was married. If she was unmarried, Batu thought, maybe when I'm discharged from the army, we might get married. And so Batu and Khishig began to write letters to each other.

When the time came for Batu's discharge from the army, Khishig wrote Batu and invited him to her home. Batu was overjoyed. As soon as Batu was discharged he headed for his district at a full gallop. When he arrived in Khishig's district, Batu asked a postman for directions to her yurt.

"Are you here to ask for her advice?" asked the postman. "What do you mean?" asked Batu. "What kind of advice do people ask this girl?"

"You're a stranger," said the postman. "She is asked by the herdsmen in our district how to raise their cattle and when to move to new pastures. Why even district chairmen come to her for advice. A district chairman just returned and said Khishig had been invited to speak to a cattle-raisers convention in the district west of here. If you plan to meet her, you'd better go quickly before she leaves."

So Batu galloped over the thick grass of the steppeland. Two white yurts came into view, and quite a few belongings were lying outside. A lot of sheep, cows and horses were grazing nearby. "Khishig's people must be quite rich." Batu thought.

As Batu approached the yurt, a large dog suddenly charged Batu and his horse. "Hold back your dog!" he cried. A girl looked out of the yurt, but quickly ducked back in.

No one came out, and the dog continued to bark. Several minutes passed and again he shouted, "Hold back your dog!" A boy of five or six years of age came out and the dog stopped barking.

Batu dismounted. "Who is in the yurt, young man?"

"My Mom is," he said.

"So Khishig must have a son," Batu thought. "I wonder where his father is." "Is anyone in the yurt with your mother?" he asked.

"My Daddy is," said the boy.

Batu became sad when he heard the words. Batu could not decide whether to stay or ride away. "Don't be afraid of my Daddy," said the boy. "He's always lying in bed. I don't know whether he's sick or well."

"What's your mother's name?" Batu asked. But the boy would not tell him his mother's name, according to the Mongol custom. Batu wanted to ride away, but by Mongol tradition he could not leave without going inside.

Inside the yurt was a girl standing. She was dressed in a green silken gown with a sash of blue silk around her waist.

"How are you?" Batu said. Looking closer Batu saw the girl was his wife Soli. Instead of being sloppily dressed as he remembered her, she had become a very beautiful woman. Batu rubbed his eyes in amazement, but could not say a word.

"When you went away to the army" said the girl, "I was pregnant. I promised myself to keep your pledge - to keep white felt on your yurt and to see that the livestock multiply. But it seems my husband forgot he had a wife and left us."

"It was a rotten thing to do," said Batu. He still thought he was at the wrong yurt. "Let me tell you my side of the story."

"I know your side of the story," said Soli. "Dorji told me how you made fun of my name, and that you did not like me because I was sloppy and uneducated. I decided to change myself and to learn to read and write. Today in our country, anyone can get an education. When I moved back to live with my mother after you left, I worked hard to become a good herdswoman. I even changed my name. I am Soli whom you deserted and I became Khishig which means good fortune, the one you fell in love with."

When Batu heard this he was startled. "But I love Soli," he said.

"Is my Daddy sick?" asked the boy.

"He seems to be," said the girl. "It was to suit you that I changed my name."

Suddenly Batu understood. "If you will forgive the wrong I did to you, I'll become a good husband to you. I have wanted to be married to a beautiful, educated woman, like you have become."

"You went away in the army and defended our country with honor," said Khishig. "So your wrong should be forgiven."

Batu was so happy. He took both his wife and his son into his arms and kissed them.

"Are you my Daddy?" asked the boy. "Can you ride a horse?"

"I am and I can," siid Batu.

"Oh great," said the boy happily. "The other boys always teased me because I only had a paper picture of my Daddy, and he couldn't ride a horse. His picture was always under Mom's pillow. Now I have a Daddy who can ride a horse with me!"

Batu smiled happily. "We're the happiest people in the world today," he said.

THE IMPACT OF CULTURAL CHANGE:
RELIGION IN INNER ASIA
UNDER THE INFLUENCE OF COMMUNISM

THE IMPACT OF CULTURAL CHANGE:
RELIGION IN INNER ASIA
UNDER THE INFLUENCE OF COMMUNISM

Communism has brought many changes to Mongolia. Old established beliefs and customs were challenged. The new order forced rapid change, causing serious questions to be raised about established values from the past.

Buddhism, the predominant religion of Mongolia, was attacked by the new communist order. The monastic life, once highly respected, was portrayed as useless. The play which follows entitled "Should Altan Enter the Monastery?" illustrates the traditional religious values. The play "Paradise" reflects the communist attitude toward traditional religious beliefs.

SHOULD ALTAN ENTER THE GREAT MONASTERY?

Cast of characters:

Bator - the father
Erdeni- his brother
Altan - the son
Young Lama
Abbot

The sun was rising on a cool, clear morning in the Fall of the year that we in the west know as 1885. Bator rode his Mongol pony toward his older brother's yurt (tent) next to a small stream on the Inner Mongolian steppe. The father had a serious decision to make. Should he send his youngest son, Altan, to the large monastery at Kalgan? Times are changing on the steppe and what was once regarded as a great honor, sending a son to the monastic life, is now questioned by many including Erdeni. The following is a possible conversation between the two brothers when Bator comes to take his son to the monastery.

Scene 1

Bator: Good morning, brother. Is my boy ready to travel? We have a long ride ahead of us this day!

Erdeni: Good morning to you, younger brother! Of course the boy is ready. This is a foolish trip. I would not send a son of mine to that wicked place of the monks. We certainly are different in our outlook, brother. For a man of the steppe you are a deep thinker and a religious man.

Bator: Is it wrong to think of the religious and mystical? Do we have to love this world that is so filled with injustice and wrongdoing?

Erdeni: I will not argue with you, my brother! As you know, I am my own man. I accept the word of the shaman in curing illness and escorting the souls of the dead to the next world. We all worship our ancestors. But I see in the great monasteries a great corrupting force. First, they drain off two-thirds of our young men. Then they control much wealth. The lamas (monks) are liars! They live one way and speak another. I hear that some eat meat and stay with women. Besides the lamas are said to be agents of the Dalai Lama and other Tibetan foreigners.

Bator: I too have heard these stories, but they may be as the sounds of yaks at feed. Before I make a final decision I will take Altan to see the abbot (head monk) of the monastery and see for myself their work and hear their words.

Erdeni: Goodbye brother. Take this Khadak (a folded silk scarf) as part of my wish to you for a safe journey. (Bator bows, takes the Khadak and he and Altan ride off toward the monastery.)

Scene 2

Days later, the father and son arrive at the monastery in Kalgan, Inner Mongolia, and are allowed into the outer offices of the abbot. They are met by the abbot's young assistant. This young lama, with short cut hair and a yellow and brown robe, was to show them around the monastery.

The Lama: His Holiness, the abbot, is very busy today but he has given you and your son special permission to visit our monastery. We hope that all your questions and doubts will be answered and that your son will join our holy order and serve Lord Buddha with his work.

Bator: Thank you, brother. Lead the way - we have much to see here.

The Lama: When a young boy enters the monastery school he must learn the Tibetan language. On the way in today you heard the young boys reading their lessons. Over there in that classroom you will see the older, more able, students. (He points to the left.) They have finished the elementary course and are now studying Buddhist philosophy, logic, medicine, astrology and astronomy with our best teachers.

Bator: Why so many classes of learning? This place has almost as many lessons as one must learn to survive on the great steppe with the animals.

The Lama: Life on the steppe is a struggle for physical survival, but life in here is to continue to study to perfect oneself. Not all the boys are able to pass the long, hard course of study. These boys are placed in a special school for writers who engrave the blocks used in printing our religious texts.

Bator: The printing that those boys are doing, isn't that the writing I have seen the foreign travelers from India and Tibet carry with them?

The Lama: Yes it is, my friend. We have special teachers to teach these young copyists and book printers the art of making ink from gold, silver, shells, and coral. These will be used to decorate the great holy manuscripts.

Altan: Sir, what are those lamas doing over in those buildings? They do not look like they are writing or drawing.

The Lama: You are right, my boy. Some of the lamas work at other arts and crafts. The hall to the right houses the masters of bronze and brass who will cast in metal the images of our Lord Buddha and the great saints. In the other building are men who work with applique. They place pieces of cloth one upon another to make beautiful designs. In the abbot's office is a wonderful design placed upon silkcloth.

Bator: Is there no end to the many skills and jobs that these lamas have? They seem to have as much to learn about art as we do about the ways of the steppes.

The Lama: These are only some of our artists, friend herdsman. On the other end of the monastery you will find lamas making masks for the "tsam" dance. The masks are of coral, gold, silver, and papier mache. Other artists work in wood, bone and metal. We even have lamas who sew the holiday dress for the high officials and clergy. Several of the lamas are working on a new saddle for the Abbot to ride in the holy festival.

Altan: Sir, these lamas have great skill in art. I am a poor herdsboy. What will I do if I have no ability in these things?

The Lama: Do not worry my son. Those who have no talent work as helpers in the monastery kitchens, or work as servants all their lives. We all serve Lord Buddha in different ways.

Abbot: I see my young assistant has shown you much of our monastery. Have you made your decision about the boy? Will he be joining us here?

Bator: Yes sir, he will. (Father looks at the son.) You are a male and someday you will be a man. Our people of the steppe live a hard life and are prepared to meet great dangers. However, your life in the monastery will not be easy. But since leaving your mother's coat (protection) you have learned to master animals and the life with nature. Now you must meet the challenge of a new place, the monastery. I expect you will do the best you can. Some day, if Lord Buddha wills it, you may return and ride with me and your older brothers in the high pasture.

Abbot: You have made a wise choice. Yes your son may return to join you and your flocks and herds. But for now he has much to learn. He must give up the ways of the steppe, the eating of meat and the wearing of furs. He must give himself to Lord Buddha and live according to his teachings. Say goodbye to your father, boy, for you have much to do this day.

In this play there are many problems. We know the father's decision but do we understand what lay behind the story? Here are a few things that might help your understanding.

1. The contrasting views of Bator and his brother Erdeni.
2. The great importance that the Lamaist monasteries had in Mongolia as a separate and complete way of life.
3. The relationship between the father and his son.
4. The contrast between life on the steppe and their culture and ways of life and life in the monastery.

PARADISE

A narration adapted from the story "Paradise" as translated by Sh. Natsagdorj

Cast of characters:
- A narrator (an old man on vacation)
- Sanjid - a young boy who studies to become a Buddhist monk who then grows to manhood during times of great change in Mongolia
- Gandan - a lama and teacher of Sanjid
- Shagdar - a lama and teacher of Sanjid
- Namjii - friend to Sanjid
- First young lama in the monastery
- Second young lama in the monastery
- Temur - Sanjid's brother

Narrator: I would like to tell you a tale that is bitter and also sweet. The actors in our drama lived in Mongolia. A revolution took place in Mongolia in the year 1921 that brought with it many changes. My story is about some of that change, and how it affected the lives of our characters.

The story began to unfold before me one summer when, as an old man whose steps were beginning to slow, I was vacationing in Songino. Most of the vacationers were young people, yet I managed to find a pleasant companion of my age, Sanjid. As will often happen among older people, we two began to talk about our lives. Both of us had experienced many changes throughout our lives, and Sanjid's story held my interest as we sat and remembered things past and wondered about events yet to come. This is the story that Sanjid told me.

Our story begins in a monastery somewhere in Mongolia. The scene is a monastery in Mongolia.

Sanjid: I am a young monk who lives and studies in the monastery. You ask, "How did I happen to become a monk?" I was only a little boy when my father once placed me before him and, stroking my hair, asked whether I preferred to eat my fill and have all the boiled rice and meat I wanted or always to go hungry. Naturally, since I was only eight at the time and always hungry, the former prospect seemed much more tempting to me. My father seemed pleased that I would agree to become a monk. "When my last hour strikes," he said, "You will pray that I be taken to paradise." So at the age of eight I entered the monastery.

Gandan: Sanjid, here you sit day-dreaming again. You must learn more self-discipline. Knowledge does not come to one through dreaming or laziness. You have done well here with your studies and you must continue. I have received word that, if you continue to progress in your studies, the famous Gandan Monastery would like to have you enter their doors as a serious student in the ecclesiastical sciences.

Narrator: Gandan, you see, was a good and wise teacher. Under his guidance Sanjid was able to enter the Gandan Monastery. Here he began to study under the direction of the monk Shagdar.

Sanjid, being shy and reserved, kept to himself much of the time. But he did find one true friend among the other students, Namjii.

Namjii: Sanjid, I am so pleased. I was able to memorize and recite those complex prayers for our teacher with little difficulty.

Sanjid: Namjii, you are truly blessed with a phenomenal memory. If only I could master the prayers and knowledge as quickly as you do.

Namjii: My friend, you are always saying uncomplimentary things about yourself. You have many skills. Think of our brothers who are leaving the monastery one by one because the temptations of the city are too much for them to refuse. They marry and have children. I have even heard tell that some of our ex-monks go to movies and use automobiles. You would not be so weak or foolish.

Sanjid: It is not always easy for us, Namjii. Just yesterday I was in the city on an errand. I have always felt proud of my lamaist robe. Yet yesterday I passed two young girls who laughed at my robes and called me strange. One said, "Look a real lama! Now, what will he do when he grows up to be a man? Surely not mutter prayers? Who needs them!" She laughed with her companion, making me feel like a freak. My face turned red and I cast my eyes down at the road.

Namjii: I know the pressures. Look at what is happening right here in the monastery. Instead of cramming prayers, our brothers spend long evenings exchanging talk about their bold dreams.

First and second young lama enter.

First young lama: Bold dreams, eh, Namjii? We are beyond the stage of dreaming about what we will do; we are ready to act. I plan to leave soon for the army. I think that our army can use a man of my abilities. It should not take me too long before I will be an officer.

Second young lama: (Laughing) Not everyone thinks as highly of themselves as you, my friend. As for me, the crop of young marriageable girls from the city keeps my mind from my studies. I wish to find the fairest girl of all, make her my wife, and raise a big family of healthy children.

Shagdar: (entering) Brothers, time is precious. There is much in the world for us to learn. Go about your duties. (First and Second young lamas exit.) Namjii, Sanjid, do not allow your heads to be turned in an evil direction by foolish talk of the empty-headed. Study and master Buddha's great wisdom. The time is near when our religion will again acquire its former power and strength. Don't become like those lay brothers who always want only the commonplace. They will know no happiness here or after death. But you - you are going in time to the next world. You will find yourself in paradise. I came to tell you that you have a visitor, Sanjid. Your brother is on leave from the army and is anxious to see you. - (beckoning off stage) - Come in, Temur, I have found him in here.

Temur: (The two embrace) Sanjid, you have grown so puny and frail. Do you spend all of your time in study?

Sanjid: And you, Temur, have become much broader in the shoulders. Look at your face! You have the look and walk of one who is filled with confidence.

Temur: Confidence is something gained in the real world. Don't you think you've been much too long in the monastery? Aren't you ashamed of yourself? A healthy guy like you steeped in idleness.

Sanjid: (In a frightened voice) Don't talk like that. It's a great sin! Would you stand in the way of my paradise?

Temur: (In a skeptical voice) Well, perhaps you could tell me where this paradise of yours is located.

Sanjid: (In a soft, almost dream-like voice) This land lay somewhere down south. Silver trees with gold and coral leaves grew there. It was summer all year round, paradise birds sang songs, and only men lived there. The inhabitants of this paradise had nothing to worry about, no cattle to graze and no wheat to grow. All were equal, there were no masters and no slaves.

Temur: And how are you planning to get to that land where all are equal and live so happily?

Sanjid: (Said with confidence) I must pray a lot and teach others to do the same.

Temur: (With laughing mockery) That sure sounds great! So it's not at all hard to land in paradise. Say, have any of your lamas already been to that place? No? Then how come you're so well informed about life there?

Namjii: (Who had been listening quietly to their conversation) The wisdom and teachings of Buddha tell us that there is a paradise.

Temur: There is no paradise! The lamas invented it to fool such simpletons as you two. There is no point in expecting happiness after one's death. One should live life to enjoy it. Happiness comes, not through prayer, but through action. They are building socialism in the Soviet Union, a country neighboring on ours. We are also building a new life, but you only want to peek through a crack at it. Let me tell you what you are missing by hiding away in this monastery and behaving like lazy little boys rather than strong men. Our people were backward in many ways. We had no industry, few cities; we all worked hard at struggling against each other instead of working with one another for the good of all. Masters exploited workers and made great riches from the slave labor of our people. Now in this new and brighter age, all of this is gone. The new order under communism is bringing happiness and equality to all of our people.

Namjii: What is this thing called communism?

Temur: I would not expect you to understand something that is so real. Your world is filled only with useless dreaming and praying. Come out into the real world and you will begin to understand communism and the new order. If you two want to find paradise, I'll tell you of a paradise that can be seen and felt and experienced. It is not some mythical creation of foggy-headed old lamas who dream of silver trees and birds singing songs. Communism is paradise, and you two will miss it all. The joke will be on you! (laughing in scorn).

Sanjid: You go against everything that we were ever taught to believe. How can you be so sure that your way is the right way? Buddha tells us . . .

Temur: Don't start again with that Buddha garbage! Come and see for yourselves. Come and see why people in the new order scoff at the likes of you two. We need workers, not dreamers. Our paradise will be created through hard work and sacrifice, not through dreams. We need the work of all and you two are nothing but lazy parasites who sit behind monastery walls and contribute nothing to the new order. Leave this place as soon as possible and just take a look around and see how much has to be done! (Exit)

Narrator: Sanjid and Namjii were greatly distressed by the conversations of the day. Which way should they go? Who was right?

A short time later their teacher, Shagdar, who had long been suffering some mysterious disease, suddenly died. After his funeral, Namjii and Sanjid were given the task of going through his belongings because they had been his most beloved pupils.

Namjii: I feel very strange to be going through Shagdar's things. It seems that we are invading his private world.

Sanjid: We are, but I think that he would not mind since we two followed his teachings so closely and probably miss him more than anyone else in the monastery. We will handle his sacred possessions with care and love; another might be less careful.

Namjii: (Lifting items from an old trunk) Look at these lovely old manuscripts bound in wooden covers. If it were not for the great scholarship of our teacher, some of this treasured learning might be lost. We must handle these precious documents with care.

Sanjid: (Lifting items from another trunk) Yes, here too are priceless documents and . . . what is this? Namjii, I do not believe my eyes.

Namjii: Let me see, let me see!

Sanjid: Look, ingots of silver - rolls of silk - velvet cloth rich brocade - What need did a lama have for worldly treasures?

Namjii: And here - more books, but these are filled with accounts, not prayers. Sanjid, if our teacher had counted on paradise, what need did he have for worldly riches?

Sanjid: Do you remember when we entered the monastery and we were required to give up all of our worldly possessions? They left us with a few books.

Namjii: Look, here in the account books are listed some of the things that I gave up when I entered. What truth is there if they told me to give up worldly possessions to seek paradise and they kept those possessions for themselves. Oh, Sanjid, I feel ill. I do not know what to believe anymore.

Narrator: By this time, as you can see, our two young brothers did not know who to believe. It was not long before Namjii and Sanjid were the only two who remained at the monastery; everyone else had left.

Namjii: All our fellow monks have found their road in life and only you and I are stuck in this monastery.

Sanjid: What do you suggest? I find myself amazed that I can even ask such a question of you. Not long ago I would have considered asking such a question a terrible sin, but now I don't know.

Namjii: Have you heard about the local industrial combine? Well, I spoke to a certain man and he promised to help us get jobs in the mess hall there.

Sanjid: You and I are pretty good cooks. We certainly had lots of cooking to do around here.

Namjii: We could at least try. What do you think?

Narrator: And so, Sanjid, finish your story. What happened?

Sanjid: Namjii and I began working in the mess hall which was completely serviced by former lamas. Some of them continued to wear lamaist robes, others had acquired civilian clothes. No matter, for on top of our clothes we all wore snow-white smocks while working. Our mess hall became famous for its pies and tasty aromatic tea.

I was faced with the problem of where to live. Namjii had a sister living in the city and she offered me enough space on her land to put my yurt.* Namjii's sister was a young widow with three small children. I was very embarrassed around women because my whole life had been spent with only male companions. I used to be embarrassed just to have Khanda, Namjii's sister, speak to me.

* A yurt is a dome-shaped tent-like structure with a wooden lattice frame over which layers of felt are stretched.

But yet, she was a very kind and gentle person and I came to love her children. Since we were such close neighbors, we saw much of one another and . . .

Narrator: Oh, ha ha, I can guess the end of your story. You married Namjii's sister and became step-father to her three children.

Sanjid: And we had children of our own so our yurt was filled with activity.

It was nice to have a wife and family. We both worked hard; Khanda was a good cook and a kind mother. I came to enjoy worldly things.

The children grew fast and round-faced like their mother but with tough unruly hair like mine. Soon I gave up my job at the mess hall and went to work with a carpenter's team, becoming in time quite skilled. Khanda got a job at a garment factory. We both worked hard and soon earned the title of shock workers. Our earnings began to increase, and the first thing we did was to purchase a new large pentagonal yurt. Then more children were born. There were ten of them under our roof already. It wasn't easy at first, but then as the children grew up, things eased up too. The older ones enrolled at institutes, and my step-daughter married. The state helped and is continuing to help us bring up the children. My friend Namjii is also a married man with grown-up children. We meet every once in a while and can only regret that our childhood and youth had been wasted behind monastery walls. Had we been brought up like our children we would have been no less educated than they.

Narrator: But, Sanjid, what about your search for paradise? Have you found it?

Sanjid: My friend, as I sit here talking with you as an old man remembering times past, I can think of my two worlds, one the monastery and one my life as a family man. There are still many questions in my mind. I know that I honored and respected our lamaist teachers who were sincere and true scholars; yet I was shocked to learn of the worldly riches that were secretly gathered behind monastery walls by some monks. As a man of the world of work that my brother spoke to me about, I have had little time for prayer or study. With so many mouths to feed, my life has been a busy one of necessary tasks. I have felt useful here and yet I felt useful as a monk before I became part of the new order. I do not know about paradise. But I know one thing - I no longer dream of that paradise.

1. Sanjid and Namjii were caught up in a world that was rapidly changing. Those things that they had been taught to value as young people were questioned by the new order under communism. Make a list of those behaviors that were valued when Sanjid was a young man in the monastery. Make a list for behavior valued under the new society in Mongolia. In your judgment, which list seems to be more important?
2. Are there religions in the western world that teach about a paradise? What are they and what does the religion teach that one must do to find paradise?
3. Sanjid was angry because his brother did not accept his description of paradise and proof that a paradise did truly exist. Are religious beliefs always based on proof?
4. For what reasons did Sanjid's father wish him to become a monk? For what reasons did Sanjid decide to leave the monastery?
5. How were young people educated when Sanjid was young? How were Sanjid's children educated?
6. Investigate the monastic life in western Europe during the Middle Ages. In what ways was life in the monastery different and in what ways was it similar? What functions did the medieval monasteries and the Buddhist monasteries perform for society?

SEEING THE PEOPLE'S REPUBLIC OF CHINA CLEARLY

OR

WOULD THE REAL CHINA PLEASE COME FORWARD?

A Simulation Exercise on Modern China

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1. Instructions for the teacher
2. Instruction sheet for both sets of "reporters"
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4. Information sheet for second set of "reporters"
5. Suggested questions for reporters to use during interviews of people of China
6. Instructions to the "people of China"
7. Terms and Ideas for students playing roles
8. Role descriptions of the "people of China"

INSTRUCTIONS FOR THE TEACHER

This simulation exercise is designed to help students appreciate the complexities of understanding the People's Republic of China today.

How to Proceed

1. Read through all steps of the exercise carefully first so that you are familiar with the parts and the intent.
2. Select two sets of reporters from your class. Each set of reporters should be made up of from two to four students. Select students who show leadership qualities or have speaking skills. Avoid the shy or slow student. (There are parts elsewhere for them to play.) Have these students read carefully:
    a. Instructions to both sets of reporters.
    b. Information sheet for each separate set. Take care that the two groups do not see the information sheet of the other at this time.
    c. It would be helpful if you can give the reporters these reading assignments a day in advance of the planned activity. It will probably take them longer to prepare their short news broadcast than it will take the people of China to prepare for their role-playing exercise.
3. Identify to the rest of the class members that they will each be given a role to play (see role-playing descrip-

tions). There are nineteen roles. If you do not need to use all nineteen, be certain that roles representing a variety of views are incorporated into the exercise. Give them also the list called "terms and ideas for use of students playing character roles of the "people of China". Tell them to begin to figure out the answers to the questions from the sheet "Questions for the People of China". Circulate among your students and encourage realistic responses, but do not insist upon complete accuracy. Based upon how much information they have had presented, you can judge the degree of accuracy that you would wish to see portrayed. For example, if you have studied a unit on Buddhism you would expect them to be more realistic in their portrayal of the ex-lama.

4. While reporters are preparing for their first news broadcast, the "people of China" are preparing responses to their assigned questions.
5. Hold the news broadcasts. If the reporters have done their work carefully, the two broadcasts should give very different views on the People's Republic of China. Discuss with your class why they think this might be so. Do not allow them to see the "travel journals" at this time and do not give them information. Encourage reasonable speculation and questioning.
6. Tell the reporters that, since their reports were so very different, you are going to ask them to collect

more information. You are sending them back to "China". At this point in the exercise two activities take place:

a. Reporters begin to interview the "people of China". If they need assistance, give them the sheet, "Possible questions to ask of the people of China".

b. "People of China" may visit with other classmates and share roles and their responses to the questions.

You may wish to establish a maximum time period for this exchange.

7. After the gathering of information each group is given one of the following tasks:

a. Reporters are told that now they must work together with the other set of reporters. Together they are to produce a TV show for the major networks that will portray the real China for the American people.

b. During this preparation time, "people" of China are given copies of the traveling journals of the reporters so that they can begin to see where the differing views came from.

Depending upon the creativity and energy of your reporter group, this activity could be brief or extend into a longer assignment. You are the best judge of the talents and abilities of your students. Therefore, listed below are suggestions for "reporters" and for the "people of China". You can select those activities which seem most reasonable for your particular class or design your own.

Suggested activities for reporters:

a. Use the school video tape equipment and produce a real show. Use some of the "people" for on-the-spot interviews to illustrate a point for your audience.

b. Produce the show live before your classmates.

Suggested activities for "people" of China.

a. Find pictures of the people you were representing.

b. Using the two "traveling journals" write an essay giving your view of China.

c. Research to find out about the Dalai Lama or Buddhism or other unknown ingredients from the list of characters. Report your findings back to class.

d. Investigate the Soviet Union's view of China. You will find it different.

8. Hold the TV show. Bring into class any of the activities that you have assigned.

9. Evaluate the simulation exercise. Many questions should have already been aroused in the minds of your students; however, here are some suggestions:

   a. In what ways was the exercise real?

   b. In what ways was it unrealistic?

   c. How valid do you think your TV show was?

   d. What additional information would you like to have about China in order to get at the truth?

e. What questions should a viewer ask of himself about any commentary seen on TV or heard over the news or read in a journal?

f. What problems can you expect to be reading about concerning the People's Republic of China in the near future?

10. For further reflection: Suggested activities for expanding knowledge and for comparison and contrast.

a. Read some of the speeches of Chinese delegates to the United Nations concerning minority peoples or other topics covered in this exercise. See the United Nations Chronicles which are indexed in the Readers' Guide to Periodical Literature.

b. How has the Unites States treated minority peoples? Many filmstrips are available covering a wide range of minority groups. Most have historical information and end with contemporary analysis. Or see minority treatment from the opposite point of view - Dee Brown's Bury My Heart at Wounded Knee or Black Like Me or Roots by Alex Haley or Elizabeth Cody Stanton's Autobiography.

c. This simulation could be used as an introduction into the study of China. From here you could investigate the many topics traditionally covered on China in either world history texts or in a cultural studies course.

d. Read about how foreigners view us. See The Ugly American and others.

e. Read Shirley Maclain's book, You Can Get There from Here about her trip to China. Was she objective?

NOTE TO THE TEACHER:

Background information for the simulated "Travel Journals" was drawn from the following sources available to American readers. It might be of interest for your students to know this at the completion of the exercise. One article in particular might be of interest to your students for further reading.

Schecter, Jerrold L.: "Official Atheism Has Killed Religion in Remote Tibet." Smithsonian, January 1977.

The article is colorful, easy to read, and contains meaningful pictures.

Other articles used:

Snow, Sian: "Equal - But Not the Same". New China, Fall 1975.

Suyin, Han: "When the PLA Came to Tibet." New China.

Luttwak, Edward N.: "Seeing China Plain". Commentary, December 1976.

Bartley, Robert L.: "In China, Trust What You Feel." Wall Street Journal, October 1, 1976.

INSTRUCTION SHEET FOR BOTH SETS OF REPORTERS

You are reporters who have been assigned by your agencies to gather a story for the American people that will help Americans to know more about China. You are told to concentrate on several questions such as those that follow:

1. How are minority peoples treated in China today?
2. How much freedom do the people in China have? Do minorities have more or less freedom than the Chinese?
3. To what degree is China modern and industrialized?
4. Are both sexes treated equally?
5. Is China really a military threat to the rest of the world? To her neighbors?
6. Is China a classless society?

After you have collected information, you will be expected to perform three tasks:

1. Give a short news broadcast to the American people that answers the above questions. You may also add other information that you find of interest.
2. "Go back to China" and interview people from a more personalized look at the problem.
3. Join with reporters from another agency to produce a more complete TV program called "Seeing the People's Republic of China Clearly" or "Will the Real China Come Forward" that will be shown over the

major networks.

You MUST NOT do the following:

1. Talk with the other set of reporters.
2. Talk with people in the room who are role-playing people from China. (You will be given this opportunity later.)

INFORMATION SHEET FOR THE FIRST SET OF REPORTERS (2-4 students)

Here is the daily journal of your travels. As you were escorted throughout China as an official guest, you took notes on your observations. From these notes you must now prepare a short news broadcast to be delivered to the entire class.

Personal Information:

This is the first time that you have gone as an official journalist to China. However, you are very knowledgeable about China. You are a student of Chinese history and have studied Chinese and Tibetan culture. You do not speak any Chinese but you are used to traveling among peoples of a different culture.

You made up your mind when you were given this assignment that you would do your best to give an objective report of China. You are convinced that some reporters who have been given this kind of assignment before were not as good at detective work as you plan to be.

There are dangers about being too inquisitive, though. Reporters who ask too many questions from unofficial sources have, in the past, not been allowed to return to China. You realize that if you take this risky position, this may be the very last time that you will have a chance to work inside of China, but you are willing to take that risk.

Travel Journal:

Monday: Arrived in Peking. Were met by an official delegation. Both men and women in the greeting party; However, the spokesperson for the reception committee was a man. Wore drab costumes. Noticed upon close inspection that the material from which their costumes were made was different. Wore pants and a blue quilted tunic, but the quality of the material is very different - some is cheap, some of a lesser quality. Question - does the clothing mark off classes in China in spite of the fact that the styles of clothing are the same? Needs some thought.

Tuesday: Started with an official caravan today to travel throughout China. Our host from Peking seemed very relaxed in the cities. For instance, in Peking the crowd that greeted us looked to be all Chinese - showed only curious interest in us foreigners - nodded politely. All is quiet and peaceful. Few cars on the streets, but many bicycles. People look well fed.

Wednesday: Noticed that broad boulevards through which we drive back to our hotel in the cities are wide, paved, and lined with shops - but - took a walk beyond the immediate area of the hotel today. Instead of asphalt and concrete, the real city is made of beaten earth, mud, sun-dried brick. People are living and working in narrow unpaved alleys lined with low buildings grouped around small courtyards.

Thursday: Walked a mile down an alley today. Saw many, many shops before we came to a modern one. It was a print shop, small like the rest but equipped with ultra-modern automatic machines imported from Japan. It was producing black-fringed funeral portraits of Chairman Mao. Looked into the dwellings of some of the people on walk back to hotel. Typical room was lighted by 30-watt bulb dangling from the ceiling. Six people were preparing to go to bed in one and there were two beds. Very little furniture in room. Idea: Want to compare this with newly-built apartment blocks tomorrow. Will ask our Chinese hosts.

Friday: New apartment buildings. Seem no less crowded to me. My wife would hate it. Also have 30-watt bulb hanging. Standard three-room apartment has three separate families living there. Saw one apartment that was typical. A young couple with a baby, a pair of older people in retirement, and two unmarried men shared the kitchen and bathroom. But each pair had a big room of its own. Furniture new - a table, chair, dresser. Seems nice for the very few who are lucky enough to be given modern housing. (Gad! Here I'd have to share living space with my mother-in-law. Awful thought.) Problem: Most people do not live here but in villages. Must ask guides to take us to villages.

Saturday: Chinese escorts are most accommodating. Start today to horse-raising commune of the Kazakhs (a) Turkic people, not to be confused with the Cossacks of the Soviet Union). Drove many miles across the steppe. Stopped in meadow in which there stood three multi-colored tents. Described to us by our hosts as a commune. Inside, pretty Kazakh girls served us with mare's milk, hard cheese, excellent Kazakh bread, and whole boiled sheep. As we ate they talked to us about life on the commune. During our lunch in the tents, the Kazakh serving girls ate too: our Chinese male hosts would throw scraps of lamb over their shoulders, and the girls would catch and eat them. This hardly seems in line with the official communist policy of sexual equality. I became puzzled. We saw only three tents. Where was this communal settlement that they described? I got fidgety. Felt we were being fed the Party line. Began digging my finger under edge of carpet on tent floor - nervousness. Wow! Green grass under floor. How, if this tent has been here for as long as they said as part of the commune, was the grass green? Other tents that we had passed were brown and not nearly so attractive. The show had been rigged for us! Want to know more about the real Kazakhs. Insisted, to the disgust of our guide, on stopping at brown tent encampment that we had passed earlier. More Kazakhs. Not so fancy. Talk little of communal life. They look much like Italians.

Sunday: Flew on to Lhasa, oxygen supplied for us upon landing! The high altitude - 16,000 feet - makes oxygen for newcomers a necessity. There is a supply in each guest bedroom. Upon arrival we were served Tibetan yak-butter tea. Our Tibetans very hospitable. Our escorts made much fun of their "primitive" way when we left. They acted out for us a little wordless playlet of ridicule about the old religious ways. I asked escort to say "please" and "thank you" in Tibetan. He did not know. Asked him to say "go," "move," and "faster," That he knew. Obviously, Chinese cannot see virtue in the survival of the local cultures and still less in the survival of local religions.

Monday: Toured the altars of the one restored Buddhist temple. It is the only one restored in the entire area. Our escorts, again, make jokes among themselves. Seems to be little respect for religion among the party members.

Tuesday: A reflection - just a thought - when reporting from the Soviet Union earlier I remember that journalists were advised of a very long list of forbidden things. Those things you did not do or you were deported immediately. No long list of forbidden things here in China. The system is protected through positive rather than negative controls. Remember last week when walking through the streets lined with shops - stopped in a paint and canvas shop. Talked with shop keeper through an interpreter. "Would you sell to anyone who would paint 'reactionary' pictures? Would trees and birds be thought reactionary?" Shopkeeper answered, "Oh, yes, they would not be proper." "Would red flags and revolutionary workers be acceptable?" I asked. "Not really," answered the shopkeeper. Sound painting, it was explained to me, was painting that served the people by furthering the campaign against ignorance. In other words, only the official Party line is allowed. Another example of these positive controls - each small group of people has its own leader who, in turn, is responsible to a higher-up. Therefore, everyone has to stay in line.

Wednesday: On route to airport - passed a militia unit at the very moment shooting down huge balloons. What a coincidence that this should happen just as we pass. Militia lined the road while similar youths cut grain or dug in roadside ditches. In roadside ditches rifles were stacked. Are we really to believe that workers take arms to the field? One group has two anti-tank guns: are we really to believe that workers take along anti-tank guns when they work? I'm beginning to trust very little of what I am told and not much more of what I see. Maybe I need to trust only what I feel, but how can I explain that back home? I don't know! The Soviet Union has of late stopped adding forces on their long border with China. Yet China is a nuclear power, but in a small way. Maybe the Soviet Union has a more realistic picture of China than we do. China might not be able to even defend her own borders.

Thursday: Have been escorted to airport for return trip. Everything still pleasant. Hear woman's voice over radio - seems strange for even though women were everywhere during our visit, they did not speak. I asked whether all announcers on Chinese radio were women. One of our senior escorts said that most were, but important announcements were made by men. I think that I have asked too many questions on my trip. Though the Chinese were most cordial, I doubt that I will be allowed to return. I am too inquisitive, but then, I decided to take that risk from the start. Question in my mind - Is China an egalitarian new order or is China, with such a great diversity among her peoples, for the Chinese only?

INFORMATION SHEET FOR SECOND SET OF REPORTERS (2 to 4 students)

Here is the daily journal of your travels. As you were escorted throughout China as an official guest, you took notes on your observations. From these notes you must now prepare a short news broadcast to be delivered to the entire class.

Personal Information:

You are very knowledgeable about China and are a student of Chinese history; however, you do not speak the language. You have been to China before as an official guest and hope to return again. The articles that you have written from your previous visits have brought you a certain amount of fame in the U.S.

You are aware that China is a very diverse land, both geographically and culturally. You recognize how difficult life always was for the Chinese masses. You know the Chinese to be very polite and proper. You have always tried not to offend your Chinese guides or hosts for fear that you might not be allowed to return to China, and you know that there is much left to learn about China. You hope to unravel the riddle of China slowly and with patience.

Travel Journal:

Monday: Arrived in Peking. Were met by an official delegation. Both men and women in the greeting party. Struck by the uni-sex appearance - men and women both wore the same style and color of clothing - wore pants and a blue quilted tunic. Still amazed at the modern airport facilities. Can remember the backwardness of China before the Revolution. Began asking questions of our guide on ride into Peking about the improvements in transportation. He mentioned many examples. One sticks in my mind. The centuries of long isolation of Tibet was ended through the building of roads. Today 16,000 Km of main road (and possibly a couple of thousand or more of subsidiaries) link most of the counties of Tibet to the rest of China. Oil pipelines are developing also. Today citizens are trained drivers of tractors, trucks, and agricultural equipment.

Tuesday: Started with an official caravan today to travel throughout China. Our hosts from Peking seemed very relaxed, indicating that they have nothing to hide. It strikes me that there is a great difference here as a journalist when I think back to my trip to the Soviet Union of last year. In the Soviet Union we journalists were advised of a very long list of forbidden things. These were things that you did not do or you were deported immediately. No long list of forbidden things here in China. It seems much more open.

Rode in bumpy jeep for two and a half hours over blue-green mountains and onto the vast grasslands which seem to stretch like a carpet all the way to the Gobi Desert. Sparsely populated here. Mainly Mongolians. Passed a militia unit target practicing with huge balloons. Militia lined the road while similar youths cut grain or dug in roadside ditches. In roadside ditches rifles were stacked. One group had two anti-tank guns; asked my guide if these men were field workers or soldiers. He said they were both. Saw tranquil villages nestled near lakes and streams. Farmers must be prosperous from looks of the acres of wheat and vegetable crops lined with trees. Clusters of colorful yurts (portable, dome-shaped Mongolian tents) dot the horizon. Large herds of goats and sheep can be seen guided by camel and horseback-riding herdsmen and women dressed in their national costumes. I will ask if, tomorrow, I can visit with some of the village herdspeople.

Wednesday: Talked with a cracked-faced, 74-year old herdswoman today through an interpreter. Got her words on tape for later use. Some highlights - "I lived many long years before Liberation. Life was bitter. I never had enough to eat. I tried to herd sheep for the landowners, but was always chased away. By the time I was 20, the only family I had left was a three-year-old son. I traveled with him on my back seeking work. But everywhere I went conditions were worse. I worked harder than a draft animal, sleeping in broken-down shacks. When my son was 8, I sent him to a Buddhist temple to work for the senior lamas. I hoped that there he would at least have food and shelter. I lived nearby to take care of him, only to find that the monks had treated him worse than a slave. As soon as Liberation came, my son left the temple. He came back home and became a worker."

Asked another villager about life. I said that he looked so healthy and fit. His answer interested me. He explained, "Such was not always the case. Many of our people died before Liberation for useless reasons and because of our stupidity. Priests were the ones to whom we went when we were ill. Sometimes they asked for offerings; sometimes they gave us useless medicines that we now know were samples of human urine or dust or other useless mixtures; sometimes they told us that only prayer and butter to the gods would cure diseases. We died in great numbers; others were left scarred for life. Look around you and you will see the disfigured among us. Small pox was a main cause. We were dying as a people. Now we are growing in numbers. We have our illnesses treated with real medicine and the government encourages us to have large families.

Thursday: Wanted to compare life in the remote areas with life in the cities. Journeyed to a large city. New buildings line the wide, clean streets. A university built in 1957 accommodates 1,500 students. The minority peoples attend the university. For example, in Huhot at the university among the 1,500 students, 36 percent are Mongolian although only 6 percent of the total urban population is Mongolian. Think I need to find out more about education and religion.

Friday: From my study of history I know that in the past only the nobility of Tibet sent their children to British schools in northern India or hired private tutors. In the Monasteries education was restricted to the upper-class monks. Today I visited the Institutes of National Minorities. Seems a major achievement to me. These universities bring extensive educational opportunities to all. Goal is to train, politically and academically, large numbers of minorities. The administrative staff and teachers were all minority peoples. Many were women instructors. The state pays the tuition. One teacher told me, "From 1951 to the eve of the Cultural Revolution we trained over 11,000 teachers here from all nationalities. The great majority went back to their hometowns to share their knowledge with their people." I asked about the education of young children. Was told that today boys and girls both go to school through what would be roughly our 9th grade. Used to be only boys. Instruction is in both their minority language and Chinese. This is to preserve the cultures of national minorities while strengthening overall national unity.

Going to visit a famous monastery tomorrow.

Saturday: Flew on to Lhasa, oxygen supplied for us upon landing! The high altitude - 16,000 feet - makes oxygen for newcomers a necessity. There is a supply in each guest bedroom. On our way to the Potala Palace high in the Himalayan mountains, I quizzed my escort about why Buddhism was destroyed. He assured me that it was not, that it destroyed itself. As the benefits of Liberation became apparent, Buddhism and other religious teachings declined. I looked skeptical. He told me to wait and see for myself the record of Buddhism that has been preserved for all the people to see at Potala Palace. He said, "Some old people still believe in Buddhism, but the laboring people realize that religion is a camouflage used by the reactionaries to fool people."

Potala Palace - now a showpiece - visitors are taken to see the monastery as a reminder of Chinese respect for the forms of the past. Only 300 monks there now. No new monks coming. Of Tibet's 5,000 monasteries, only about a dozen remain active - rest are used as warehouses or are in ruin. Guide explained how 5 percent of the population owned 100 percent of the land and 70 percent of the livestock under lama rule. On walls of museum are whips, chains, handcuffs, clubs and nailed sticks. Guide told of how life in Tibet under the Dalai Lama was feudal. The serfs were slaves to the monastery. Each family was required to give at least one son to the monastic life. Taxes were heavy; regular offerings were required. Saw wooden sculpture in museum depicting a Buddhist monk burying child alive in a temple cornerstone. (YUK!) Guide pointed out bones of human hands chopped off at a monastery, and a pot where the hands of three serfs were said to have been boiled in oil.

Asked about the Dalai Lama who was forced to flee to India in 1959. Guide assured me that even this person would be allowed to return to Tibet if he would accept the new ways and reject his old treachery, but that he chose instead to hide in India under the protection of the Indian government and the U.S.

As we left the palace, my last thought - the banner flying over the entry way which read: "Eternal Glory to Chairman Mao Tsi-tung, the great teacher and great leader." Where is the truth? Was it wrong to discourage a religious belief? Is what the palace shows the whole truth? Or is that only part of the story?

Sunday: With all of the changes that I had seen, I felt a persistent question. Change had come quickly. How had the people among whom the People's Liberation Army had marched reacted to these peoples whom they must have looked upon as invaders? Did they want change from the first or did they fight the PLA as intruders on their old way of life? Asked my escort. He assured me that the goal of the PLA has always been to assure the self-determination of people everywhere. Mao resisted the action of anyone anywhere to tell others how to live, but rather was a great leader in showing people how to live; that example was the best teacher. For instance, when the Red Army moved through remote provinces, they found that the people there shared their common hatred of warlords and oppressors. The Red Army sought friendship and mutual respect. Religious beliefs, customs, habits, and national cultures were respected. If people changed their lifestyle it was because they admired the example set by the Red Army and wished to follow that example. The ranks of the Red Army swelled with minority volunteers. This, said my guide, was the true spirit of hegemony.

Monday: All too soon I will have to sort through my notes and report to the American people. It seems that the lot of the people under the People's Republic of China has improved considerably. There is still hardship - in Tibet life remains difficult and harsh, for example.

At airport I listened as the radio transmitted the voice of a woman newscaster. (Glad to hear a woman speaking, but why not? Hadn't I seen women everywhere, in all kinds of jobs, actively involved in the New China?) Asked my escort to translate for me. Seems nine Chinese mountain climbers reached the summit of the world's highest peak, Mount Everest in the Himalayas, from the hazardous north slope. Eight climbers, including one woman, are from Tibet. The woman, a 37-year old mother of three, is one of the few women in world ever to reach the top.

Is this vast land one of egalitarian living and enlightened reform, or have I been shown only what they wanted me to see? Must sort out many things.

Suggested Questions for Reporters To Use During Interview of the People of China

1. What was your life like before the People's Liberation Army liberated China?

2. Is your life better now? Was it better before the Revolution?

3. What things seem to trouble you now?

4. What religious beliefs do you follow? If they answer, none, ask if they ever did follow a religion. Is religion dead in China?

5. Are you hungry?, Do you have proper medical care?

6. What language do you speak? What language are your children being taught?

7. Do you like your work? What do you do?

8. What is your goal in life?

Note to Reporters: Remember that you are searching diligently for answers from the people. Ask any and all questions that you can think of. Take down some notes on your reactions.

INSTRUCTIONS TO THE PEOPLE OF CHINA

You will be given a role to play. The short description of the person whom you are to portray should help you to understand who you are supposed to be. Also read carefully the sheet called "terms and ideas for use of students playing character roles of the 'people' of China." Try and answer the questions below as you think that your person would answer them. Don't be afraid to make some mistakes. Use your imagination if you are asked questions that you have no real answers for. Your teacher will try and answer any questions that you have.

Questions for the People of China

1. What was your life like before the People's Liberation Army liberated China?

2. Is your life better now? Was it better before the Revolution?

3. What things seem to trouble you now?

4. What religious beliefs do you follow?

5. Are you hungry? Do you have proper medical care?

6. Do you like your work? What do you do?

7. What is your goal in life?

Terms and Ideas for the Use of Students
Playing Character Roles of the "People" of China

Class background - The social class from which one comes is important in Chinese communism. If you are from a working class family you have privileges and are accepted by the communist party much more readily than if you are from a non-working class background.

Cultural Revolution - Large scale upheaval which took place throughout China in the mid and late 1960's. The cultural revolution was unleashed to insure that revolutionary change in China would continue.

Lama - A Buddhist priest. There were many different grades and types of lamas. The most important of these held positions of great power throughout Tibet, Mongolia and parts of China before the communist revolution.

Some Buddhist Beliefs - The goal of the Buddhist is to attain nirvana, the state of absolute perfection or enlightenment which takes one entirely outside of the realm of the material world. To gain nirvana, one has to go through innumerable cycles of birth, death, and rebirth. The deeds one has accomplished, either good or evil in past lives, determines what the next birth will be. To a Buddhist there are six states of being ranging from evil demons through humans to gods. However, only male human beings can attain nirvana.

Minority School - A school especially established to teach minority students. Courses are taught in both Chinese and the minority languages. However, regardless of the language used in the teaching, the party line of organization and the official party position is also taught.

Old Tibetan Culture - The typical Tibetan lived as either a herdsman or a part-time farmer and a herder. They were strong Buddhists and held the lamas in the highest regards. The government of Tibet was run by the lamas. The family and life revolving around the home was of great importance in Tibet. However, different types of marriage structures were in existence in Tibet. Sometimes a wife would be married to more than one husband. Often times the husbands would also be brothers.

Marxist	- There is a difference between the original theory of Marx and the actual practice in today's Marxist states. For instance, Marx told of creating a classless society where all people would be equal and no one would have to hold power over anyone else. He said that this would come about because the working people of the world would unite and throw off the yoke of those who oppressed them, namely the property owners. Marx was talking of a Utopia - a perfect society.

ROLE DESCRIPTIONS FOR THE "PEOPLE" OF CHINA

Note to Teacher: Cut these apart, giving each student or student group only one role. Later in the exercise students will have an opportunity to compare notes with other "people," but at first, this should be kept secret except perhaps for the casual exchange of names. Do not worry about the pronunciations. If you have more students than roles, duplication won't hurt the exercise or two could play one role. This might be helpful for weak or shy students.

Chinese Roles

Ma Kuang-hui	People's Liberation Army Officer who has served in Tibet since 1959. He has managed to continue to follow the correct Chinese Communist Party line through many policy changes. He tries to be understanding of the problems of the Tibetans, but at the same time, in order to hold his position of power, he must be very firm and dogmatic.
Chang Wen-jen	A student from Shanghai Normal University who was ordered out of this large modern city and into what he considers backward and primitive Sinkiang Province (province in northwestern

	China) in 1967, during the Cultural Revolution. The Cultural Revolution was unleashed to keep the communist revolution in China from stagnating, as a result this was a time of great unrest. Chang has not seen his family since coming to Sinkiang, and he is homesick. He does not speak much Kazakh (a Turkic language) and stays exclusively with the Chinese. His own personal problems are more important than the revolution and this gets him into trouble.
Shih Po-ling	Central government representative, speaker of Kazakh language, has experience in minority school - much contact with Kazakhs, wants to change old Kazakh society into Marxist structure. Top figure with the Communist Party since the 1930's. Extremely well versed in theory of communism. Has the best housing in his commune because of his high position with the Party.
Ho k'o-wei	Red guard from Peking, extreme leftist with no feeling except disgust for any traditional customs, speaks no Mongolian, came to Inner Mongolia as a missionary tc change the beliefs of the people, participates in manual labor, always very vocal in discussions.

Szu Ai-teh	Woman, active in women's groups, a real Chinese Woman's "Libber". Extremely puritanical ("straight"), leader of women's brigade of commune. Pushes for equal participation of women in all positions on the commune, and thus has sometimes come into conflict with male leaders.
Yuan Tzu-'i	Chinese technician, no interest in politics, but he is indispensible to his commune, doesn't pay attention to situation, only to his job of training persons in commune to operate and repair machinery. Criticized for lack of proper revolutionary attitude.
Li Hsiao-lung	Woman, party leader sent to politicize the Tibetans. She is to make them understand the importance of changes in Tibet. Has been in Tibet since 1965. She denounces the old society and steers people to the correct Party line. Very skillful politically and has survived troubles with the Party. She follows closely the political line from Peking.

Minority Roles

Tenzin Wangyi	From a low class family. He was taken to a monastery as a child, did menial chores and he was even physically abused while there.

	With the coming of the Chinese into Tibet, he was released from the monastery. Now married and a laborer in the commune. The new social order was a blessing for him. He has very pro-Chinese attitudes.
Sonam Tsering	Older lama pressured into leaving the monastery. Up until that time he was happy with Buddhism and his life. He is neither rich nor poor. Good at mouthing the correct communist party line which he has memorized without trying to understand. He still has doubts about communism and Buddhist beliefs which he cannot express too strongly for fear of being punished.
Ulan Fu	Upper class Mongol, sent at ten to Peking for training in minority school. Returned after seven years with firm belief in Chinese revolution. Tried to totally disown upper class past. Strong Marxist yet his class background causes criticism and he cannot feel secure. Class background is important in Chinese communism. If you are from a working class family you have privileges and are accepted by the party much more than if you are from a non-working class background.
Abul Khair	A Kazakh herder who is a Moslem, the rest of

	his family has fled Sinkiang (a province of northwestern China). No family ties or roots, privately extremely doubtful and insecure. Tries to just survive the system. If he had the opportunity he would try to escape, but he is afraid of that also.
Dolma Jampal	Woman, daughter of serfs. As a child used to accompany mother and beg in market place. Since 1959 and the putting down of the Tibetan revolt by the Chinese, she was sent to school and educated. Studied to become a technician, learning skills which put her on a level with others in the commune. She has no use for Tibetan traditions. Her class background is beyond reproach which gives her further status.
Wang Pa-Tan	Extremely hostile to Mongolia's past. Associates mostly with Chinese, rarely with Mongols. He took a Chinese name during the cultural revolution. He talks all of the time about how great the Chinese are. He is even more strongly opposed to things Mongolian than are the Chinese. He holds an important position in local government.
Rinchen	A Mongol, formerly a herdsman. His livestock was taken and he was sent to an agricultural commune. He misses old lifestyles

	and has trouble adjusting to settled agricultural work. Finds it almost impossible to think in terms of communal ownership. He is in charge of the commune's animals but he really considers the animals to be his own property like in the old days before the revolution.
Azya Pandita	A Mongol lama, formerly held a high rank as a Buddhist priest. He is tolerated by the Chinese as an object of scorn. To them he represents the worst of the old society. He performs manual labor, but has not given up his religious beliefs and still discusses Buddhism with any who will listen.
Chondon Dawa	Female, young student, she is antagonistic towards the Chinese as well as to the old Tibetan culture. She is a Tibetan nationalist, but also she sees China as having aided Tibet advancement. At the same time she resents the Chinese in Tibet. She wants to see Tibet become modern without losing the traditional culture.
Burhan	Former serf who is now secretary of local party organization because of class background and reputation as a hard worker. Has been educated in the minority school. Totally

	uninformed about Turkic culture, but curious, still having a sense of pride in being an Uighur (Turkic people living in Sinkiang, a province in northwest China).
Bibirsant	A woman teacher from Sinkiang (province in northwest China) who is an Uighur (Turkic people), educated in minority school. Teaches strictly from the Marxist viewpoint and very aware that this type of education was unavailable prior to 1959. She strongly believes that more of the resources of her commune be used toward furthering education - teachings of the Marxist view. In her view, the Turkic peoples of Sinkiang have made great gains under communism.

STUDENT
ACTIVITIES

WORD ASSOCIATION

Usually when certain words are mentioned, we associate certain other words with them. Examples: black - white; stop - go. Below is a list of words. Write the first thing that comes to mind. Wind - breeze; water - swim; sky - blue; dog - pet.

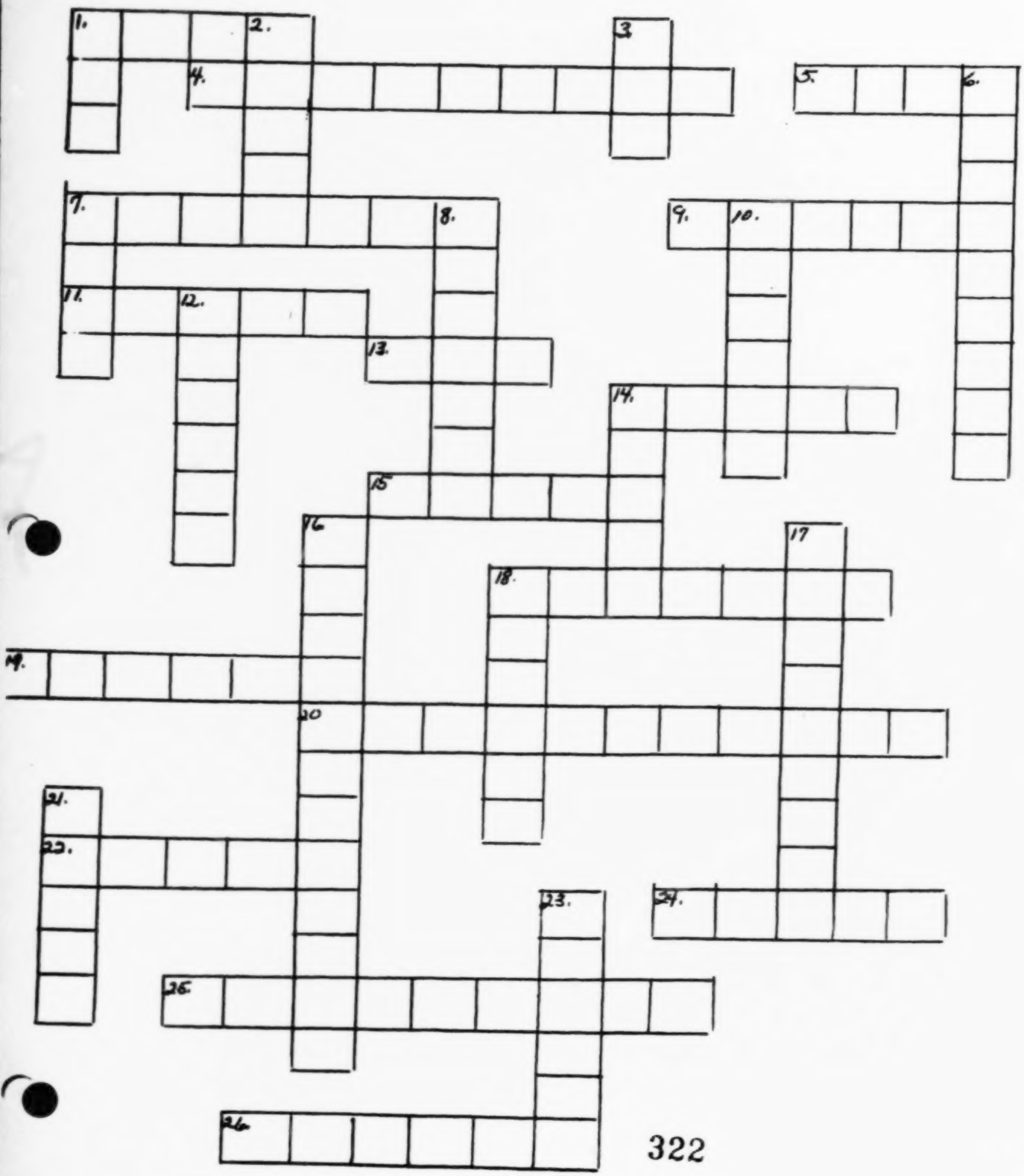
1. desert
2. loyalty
3. fear
4. camel
5. civilization
6. Mongol
7. bravery
8. horse
9. steppe
10. religion
11. fire
12. yurt
13. weapon
14. technology
15. vegetation
16. soul
17. yak
18. over graze
19. epizootic
20. agricultural commune

ACROSS

1. Mongolian house
4. European traveler to China
5. large Asian desert
7. fermented mare's milk
9. vast grassland region
11. mountains of western Mongolia
13. traditional Mongolian gown
14. vast forest regions of the USSR
15. name for Mongolian festival
18. name of language group or steppe area
19. lowest spot in Asia
20. name once given to the area ruled by the Mongols in Russia
22. water area on the desert
24. important grazing animal of the steppe
25. Red Hero, name of Mongolia's capital
26. pack animals of Inner Asia

DOWN

1. long haired ox of Central Asia
2. basin in Sinkiang Province of China
3. river in Russian Turkistan
6. Term applied to interior of Asia
7. title given to Mongol ruler
8. Russian place of exile
10. large language group of Inner Asia
12. perma frost zone in U.S.S.R.
14. 14th century Turkic conqueror
16. greatest of all Mongol conquerors
17. ancient trade road between China and the Middle East
18. silk scarf given in greeting
21. most important riding animal of Inner Asia
23. Mongolian high boots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ANSWER SHEET FOR CROSSWORD PUZZLE

ACROSS

1. yurt
4. Marco Polo
5. Gobi
7. Koumiss
9. steppe
11. altai
13. del
14. taiga
15. nadom
18. Kirghiz
19. Turfan
20. Golden Horde
22. oasis
24. sheep
25. Ulan Bator
26. camels

DOWN

1. yak
2. Tarim
3. Ili
6. Inner Asia
7. Khan
8. Siberia
10. Turkic
12. tundra
14. Timur
16. Chinggis Khan
17. Silk Route
18.. Khadak
21. horse
23. gutuls

DEVELOPING NATION GAME

(Mongolia)

2-4 players per game
each player has a marker of his own (button, etc.)
1 dice per game sheet
1 game board

By roll of dice, person with highest number begins, follow in clockwise direction. Each player has one roll of dice and moves his marker the number on the face of the dice. When a player lands on a square indicating a disaster, he must move backwards the number of spaces indicated. If a player lands on a square indicating an event that helps the developing nation, he moves forward the required spaces indicated. The first person who enters square 100 wins.

NOTE TO THE TEACHERS:

This game can be used for at least two purposes. You may think of more.

1. Use the game after students have studied either Inner Asia or Mongolia.
2. Use the game after students have studied developed and underdeveloped nations.

Start	drought in country-go back to start 1	2	good year for horse breeding-many horses sold-move forward 3 spaces 3	4
Chinese traders kept Monggols in debt-took out of Mongolia large number of animals-move back 7 spaces 9	8	Chinese need for hides and animals-good trade exchange-move forward 3 spaces 7	6	Buddhist took money and goods for religious rites and services-go back to start 5
10	Buddhist took many young men as monks-move back 5 spaces 11	12	13	good price for animal products, move forward 1 space 14
19	new grass seed used for pasture-move forward 2 spaces 18	17	raid by white Russian forces-move backward 3 spaces 16	15
20	surplus in agricultural products, low prices for products-move backward 4 spaces 21	22	loan from China & the Soviet Union to develop new industries-move forward 3 spaces 23	24
creation of storage facilities for hay and grain-move forward 2 spaces 29	28	27	26	epidemic among the animals on the steppe-move backward 6 spaces 25
30	31	too many animals on the steppe-land overgrazed-move backward 4 spaces 32	33	34
development of large scale communes-a pooling of resources-move forward 1 space 39	38	landed nobility almost wiped out, lands freed for use by people-move forward 3 spaces 37	36	digging of deep wells for water-move forward 3 spaces 35

40	logging industry developed-move forward 1 space 41	42	43	mining industry developed-move forward 2 spaces 44
no religious freedom-move backward 1 space 49	48	low population-medals & rewards for large families-move forward 1 space 47	46	45
50	modern medical facilities-move forward 3 spaces 51	52	motorcycle replaces the horse for transportation-move forward 3 spaces 53	54
59	58	development of a modern transportation & communication system-move forward 2 spaces 57	56	movement into the cities from the country-creation of a housing shortage-move backward 3 spaces 55
erosion of the land from the logging industry-move backward 4 spaces 60	61	development of new industrial cities-move forward 2 spaces 62	63	64
Soviet Union supplies technical advisors-move forward 1 space 69	68	drought in land-move backward 3 spaces 67	66	adequate food supply-a surplus of food-move forward 3 spaces 65
70	Soviet-Sino split-China pulls out-move backward 2 spaces 71	72	73	pollution from industries of air and water-move backward 4 spaces 74
Mongolia becomes a member of the United Nations-move forward 1 space 79	78	development of strong educational system-move forward 3 spaces 77	76	75

80	Maintain Soviet & Mongolian armies along the Chinese-Mongol border-move back 3 spaces 81	82	Dependence upon the Soviet Union in foreign & economic mic policy-move backward 1 space 83	84
89	88	Students receive technical training in the Soviet Union-move forward 2 spaces 87	86	85
Trade imbalance with Soviet Union not a fair exchange rate-move backward 2 spaces 90	91	drought in land-many animals killed & crops ruined-move backward 4 spaces 92	93	lack of paved roads-drive across the steppe move backward 3 spaces 94
Trade with nations other than Soviet block-move forward 1 space 99	98	97	discovery of molybdenum-used to strengthen steel-move forward 2 spaces 96	95
100	Recognized as modern nation by the United Nations Move to end. 101	102	103	FINISH 104